

ORIENTAL PHILOSOPHY



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INTRODUCTION

Remember the Japanese gymnast in the 1976 Summer Olympics who performed on the rings with an injured knee? The commentators and the audience were awed by his performance, and rightfully so: the man landed on a dislocated leg from a height of fourteen feet after performing a strenuous gymnastics routine. As I recall, the commentators attributed it to “mind control.”

However a Westerner chooses to describe how this talented athlete did the seemingly impossible, he did not achieve this feat by possessing a positive mental attitude. It would be possible to overcome the pain with mind control, but to land hard on a broken leg without collapsing requires more than changing the picture of pain you hold in your mind. That feat requires an exquisite control of the body as well. And that requires the understanding and manipulation of KI.

This book teaches the average American the Oriental principles and techniques for manipulating KI for his or her own good. These techniques have been used for thousands of years to empower Oriental warriors to control their minds or dominate their wills. From this comes the ability to control their physical activities, which allows them to rule their destinies. And the best, most unique thing about it is that you don't have to believe it works in order for it to be effective. As long as you do these simple exercises, the secret will be revealed to you, no matter how skeptical you are.

Each of us has a tremendously powerful mind, which none uses to its full capacity. While the West emphasized the material aspects of life, the Orientals spent thousands of years delving into the mysteries of the mind. Many of us see the results of this Western emphasis in sorrow and frustration as we or our friends fail to

achieve our goals or to fulfill our potential.

And why is this true? Because we have been taught no way of controlling our minds, and so we have never subordinated our wills. No one has ever trained us in techniques to control our thoughts and, more importantly, to direct those thoughts toward positive action in our lives.

The mastery of these attributes escapes most of us because we have not learned to control our minds, the true “flattering nabobs of negativity.” Time after time in self—help seminars and positive thinking books, we are told that thoughts are things and that we have the ability to use our thoughts to make us happy or sad, successful or not. The world is not what others would tell us, the world is what we perceive it to be, for it is those perceptions that spur us into action...or inaction. In our minds is the “real” world, and those thoughts and our interpretations of those thoughts are the only “real” things there are.

So, as the proponents of positive mental attitude (PMA) told us all along, we create our world. And we can create it however we want to: happy, sad, prosperous, poverty—stricken, indifferent. Nonetheless, most of us seem to encounter a world that often seems negative, and we find it impossible to be positive.

What are we supposed to do in such a situation? The positive thinkers out there would have us believe that we need only to change our attitude in order to make the world right. This approaches truth, but it doesn’t go quite far enough. Attitudes and feelings are the same, and they mean nothing, either positive or negative, if no action is taken on them.

I’m not belittling PMA or goal setting or any of the Western self—help

techniques: they all work...if you BELIEVE and DO them. The problem is that most people don't DO them because they don't believe that saying "I feel great!" over and over will make them feel great. This skepticism stands between most people and the results they want to get from PMA. The ability to control your KI, which you will learn in this book, has nothing to do with whether or not you BELIEVE that KI exists or BELIEVE that controlling it will allow you to produce miracles in your life. Awareness and control of your KI enables you to control your mind so that you will DO the things that make you successful. You will stop your internal dialogue and start getting results.

Orientals learned centuries ago that feelings can be controlled, and actions can be performed regardless of feelings. Think about it, successful people don't always feel good: they have bad days like everyone else. Successful people are those few who continue to perform no matter how they feel. When their minds say, "Your leg is injured!" they respond, "Thank you for the information. This is the Olympics. You'll notice I'm mounting the rings now." And they go through their routine. They achieve results. They allow their wills to control their minds, not vice versa.

So having a PMA is great, but it will not change your destiny because an attitude is a feeling, and feelings are subject to the influence of internal and external events and states.

In this book, you will learn how to control what you think, to cause your brain to think thoughts you want it to. At that point, you will have developed your KI to such an extent that you can control your physical activity. KI is an Oriental term that refers to a force that prevails in everything and in every endeavor a person may be called upon to do.

The practice of three distinct techniques controls the thoughts. When you have practiced these techniques for a sufficient time, you will know how to control your KI and you will be able to control your mind. The techniques revolve around three things: the mental, the physical and the breath.

You will learn to use all three aspects of KI in your daily life. You will learn physical exercises (not weight training) to develop coordination between your mind and body. You will be trained in mental exercises that will cause you to think about ideas and questions that you might never have considered before as well as learn to observe your thoughts and thought patterns. In this way you can learn to control them. Finally, you will learn breathing techniques that will enable you to learn to still your mind and thoughts so that you may direct them toward your goals and desires.

I know that you're skeptical, and I know that these techniques work. I have seen it in my own life and in the lives of thousands of people I've taught. If you are a runner, you may have already demonstrated this power to yourself. Think of the internal dialogue that continuously rumbles through your head as you begin your jogging. After you've run for a while, you get your breath controlled in a certain rhythm. You keep running, all the while your mind telling you to stop, until at some point you break through that pain, and you are just jogging without any voice in your head telling you that you have to stop. This is an effect of controlling your mind through breathing and physical activity, which results from controlling your KI.

As you practice these techniques and exercises, you will begin to feel a power growing about two inches below your navel. That is where your KI is stored.

You will also begin to feel a power in your mind: it will feel like your mind is growing in size and strength as you learn to direct all your thoughts toward one specific goal or desire. And finally, you will feel a spirit growing in your life, the SPIRIT OF SUCCESS. This spirit, which you will receive if you do the exercises in this book, will empower you to achieve all your goals and dreams.

What makes this book different? It is the only book in the world that teaches “mind control” in KI techniques. This will enable you to control your will and then your physical activities.

Your KI is truly your key to success.



THE CONCEPT OF KI

The study of KI began thousands of years ago and was an important part of a samurai's training. The samurai were the warrior class of feudal Japan; it was a hereditary and not an earned position, although their training was extensive and precise. Most Westerners imagine them as something like meditating mercenaries.

While they were meditative and highly intellectual, they were far from mercenary. Their loyalty to their or feudal lord, was absolute: should he die, either in battle or simply in his sleep, the samurai killed themselves. As you can see, a samurai's employment was quite literally for life. These men would just as soon die as live, and they made no distinction between a fight to the death and a game of cards. They lived the budo, or warrior spirit, and were truly full of KI

In the Oriental description of the world, KI flows through and pulses in everything. KI might be called "universal energy" as distinguished from "personal energy. Most important, KI is a force in your body, a force that you can direct to control your will.

Remnants of the samurai's employment for life can be seen today in the much heralded Japanese ethic of lifetime employment. Considering the day-to-day vagaries of the modern American work place, its economics and politics, this attitude would require a focus of will that Westerners rarely accomplish. The Japanese achieve this focus through training in the use of KI from childhood on. This training is not so much overt classroom study as it is a cultural undercurrent, much as the Christian work ethic underlies the schooling of Western children.

Japanese feudal society was strictly regulated, and a rigid caste system

prevailed. If you were born a peasant, you would always be a peasant; an aristocrat child would be an aristocrat adult. Although it is true that all people had KI available, not all the people had been trained in the methods to achieve its full potential in their lives. Artists were trained to create great works of art. Peasants were trained to use KI to be happy in their work while doing their utmost in all endeavors. Aristocrats were trained to use KI to serve the people and to administer their power with honesty and equality for those less fortunate than themselves. Only the samurai received training in all aspects of the development of KI. Because their sole purpose was to protect the life of their lord, no power was withheld from them.

For thousands of years, through transitions from imperial governments to military governments and back again, the samurai served their lords. They distinguished themselves as great artists and leaders as well as great warriors. They were truly Renaissance men.

After the reinstatement of the Emperor in 1868, the samurai, who were the educated as well as the warrior class, took the reins of government and resolved to bring Japan to the technological level of the West, which was just then undergoing the Industrial Revolution. The samurai government opened schools whose curriculum was based on the samurai discipline of Budo (literally, “the way of the warrior”), stressing loyalty to master, bravery, Spartan living, literary accomplishments and the understanding and development of RI.

The power of this discipline, although somewhat diluted for dissemination to the masses, is easy to measure. Within one generation of Admiral Perry’s opening of Japanese ports in 1854, the Japanese were acknowledged as a major world power when they were given a permanent seat on the Council of the League of Nations, a status equivalent to a permanent seat on the Security Council of the United Nations.

Other examples serve as convincing illustrations. By the late 1870s the cotton-spinning industry had achieved an annual output of 2,000 bales; by 1889 that figure was 142,000 bales (an increase of 71 times in little more than a decade); within another decade that had more than quintupled to 750,000 bales. The infrastructure showed similarly dramatic progress. In 1886 there were 430 miles of railroad track in all of Japan; within 22 years there were 9,000 miles. At the turn of the century, Japan had no shipbuilding capacity; their warships were built in England. Between 1919 and 1932, Japanese shipbuilders built 41 battleships, 89 destroyers and 71 submarines.

I cannot deny that America had equally impressive growth during this same period, and they did so with no knowledge of RI. But this growth also came as a result of westward expansion into areas rich with natural resources. There was also a huge influx of immigrant labor at this time. The Japanese, on the other hand, had no such increase in population nor mineral wealth; they accomplished this giant leap on a mountainous group of islands about the size of California.

Nor do I mean to argue from these numbers that the Japanese accomplished this without help from outside. Not at all. The British, Americans, French and Germans were quite busy in the Orient at the turn of the century, and the imperial government sent thousands of students abroad for training. But the dramatic progress reflects more than new technology because these new ideas were implemented by people who hadn't been to the West. There was something else at work: training in KI created an environment where doing your part (whatever that part was) and getting results were the highest order of achievement.

At this point, you may feel both confused and skeptical. What is this KI, and if it is so powerful, why weren't Westerners using it? Why aren't they using it now?

Perhaps an example will help to answer these questions.

In the United States a person with a health problem goes to a medical doctor. If the condition is serious enough, the physician will prescribe surgery. Surgery as a medical specialty has been around since the Dark Ages, when it was practiced by barbers. A surgeon manually treats all manner of disorders, that is, he or she reaches into your body through an incision and manipulates or removes an organ or some other blockage. (The word “surgery” stems from a Greek word meaning “working by hand.”) Developments in surgery were slow until the 17th century when the reality of blood circulation was proven. In the 19th century, surgeons began using antiseptics for killing infection—causing bacteria and anesthesia for killing pain. It was not until the 1920s that blood transfusions came into common use. Westerners proudly point to these achievements as triumphs of the scientific method.

In the Orient during this same time period, there developed a quite different therapeutic technique called acupuncture.” The Chinese were using acupuncture as long ago as 5,000 years, but there is proof positive that it was extensively used from the 10th century on. According to acupuncture theory, energy flows through the body along fourteen meridians; along these meridians which are hundreds of points that correspond to different organs and body parts. Each organ can be either stimulated or sedated by inserting a steel needle into precise points on its meridian. Once inserted, the needle is gently twirled to reverse the “energy flow” and eliminate the cause of the disease, which is, in effect, nothing more than an energy imbalance. Health, in this system, is a balance of the opposing but complementary aspects of energy, the Taoist principle of yang and yin. The manipulation of this energy flow is manipulation of one’s KI. Clearly, nothing about acupuncture depended on any development in science.

These contrasting approaches to health—care demonstrate why Westerners have ignored the principle of KI: it is not scientific. It isn't susceptible to quantification or direct observation. Certainly you can see the results (I demonstrate my mastery of KI by pushing a sturdy, sharply pointed knife into my throat until the knife bends—not a single layer of skin is punctured), but if you are predisposed to explanations based on the five senses, an alternative based on something as seemingly imperceptible as “energy” won't hold much credence.

Another reason Westerners have had little or no exposure to KI is that the Orientals, particularly the Japanese, have worked diligently to keep it secret. Today, the exponents and practitioners of KI are martial artists, primarily because only the martial arts retain any semblance of the budo spirit. Secrets of the martial arts are jealously guarded and passed from teacher to student slowly and after many years of disciplined study, so these secrets stay within the line of succession much as a valuable piece of property would remain in a family generation after generation. Students of the martial arts receive no instruction in the use of KI until they have practiced under a master for at least three years or as many as seven, depending upon the particular school he is working in. Until this century, no Westerner was even allowed into a dojo, or martial arts school, so there was no possibility for us to learn these secrets.

Only a few men not born in the Orient have ever learned about KI. My teachers were Soke Albert Church and his student, Soke Rod Sacharnoski. Soke means “head master” and requires a tenth degree black belt. Soke Church lived in Japan and Korea for many years and trained there with masters of the samurai class, living in the dojo, and proving him worthy of this great honor. They passed the secret on to me after many years of vigorous training.

So why am I sharing this secret on a wholesale basis when few of you will ever train as warriors in the classical, samurai sense? Because the study of KI, resulting in the ability to control your mind, can make you successful, whether you are a samurai warrior, a businessman, a teacher or an artist.

In the rest of this book, we will discuss the ten stages of development each of us goes through as we uncover and control KI. These ten stages are represented by an allegory called “The Ten Bulls.” Each stage is accompanied by a drawing, the content of which is thousands of years old. In the allegory, the bull represents the mind of the one searching for KI. Each drawing and the poem that goes with it contain direction for the searcher, giving a picture of what the mind is doing as you search for your KI and attempt to control it, understand it, use it and then share it with humanity.

In each drawing you will find answers to questions that arise in your search; each answer will bring another question, which you will find answered in the next drawing. The text and poem that accompanies each drawing serve as a guidepost to point you in the right direction. You may find that your KI is so powerful that you skip many of the beginning stages and arrive at number seven. If you find that you have enough KI to achieve your goals, feel free to stop your training and get on with your life: one who has arrived at his destination no longer needs to ask directions.

If, on the other hand, you feel lost in searching for your KI, go back to the drawings. You hold the reins of this bull, and only you decide when to get on sure to fall and become discouraged in your search. Do the exercises for patience, and you will find that the search is moving at exactly the right pace for you.

It is my purpose to train you to control your mind, or to dominate your will

if you like that terminology better. I know from my own training and from the training that I've lead for thousands of other Americans that the techniques and exercises that follow will result in your ability to control your mind. However, you must follow the directions exactly. Do the exercises precisely as you are-instructed, even if you don't understand why you are doing them. One day at a time, one step at a time, succeed. Remember, it takes to chop down the tree. If you the tree will continue to stand. Confucius discussed this persistence. Here is what he said:

“It matters not what you learn, but when you once learn a thing, you must never give it up until you have mastered it. It matters not what you inquire into, but when you inquire into a thing, you must never give it up until you have thoroughly understood it. It matters not what you think about, but when you think about a thing, you must never give it up until you have what you want. If one man succeeds by one effort, you must use a hundred; if by ten, you must use a thousand.”

Whatever your path, whether samurai warrior or chief executive officer, your KI will give you the power to achieve success.

THE IMPORTANCE OF THE BREATH

The Zen teacher tells this story: There once was a great master who was continually bothered by a rich man wanting enlightenment. Every few weeks the man would come to the monastery and beg the master to teach him. Each time the monk would



put him off, explaining that he was simply not ready for enlightenment. The rich man persisted because he felt that his persistence would prove his readiness.

One day he came upon the master standing in a pool up to his waist. In a great show of disregard for his fine clothes, he waded into the pool, where he began his whining. Suddenly, the monk grabbed the man's hair and shoved his head under the water and held it there. At first the man acquiesced to this treatment but soon began thrashing wildly. But the monk continued to force his head under the water.

The man became truly frantic, and the water boiled with his attempts to escape. Finally the monk released him, and he came to the surface gasping for air. When he had caught his breath, he struggled out of the water and asked his tormentor, "Why did you try to drown me?"

To which the master replied, "When you want enlightenment as badly as you wanted that next breath, I will teach you."

Besides teaching us something about commitment, this story also illustrates the power of our breathing: it is unquestionably the most important thing in our lives. In order to get a breath, we will lose control of every other body function, including involuntary ones. Breath is the one thing that you cannot consciously deprive yourself of. You can go weeks without food, and days without water, but you cannot hold your breath for more than a few minutes without passing out, thereby starting to breathe again immediately.

In this chapter, we will learn the importance of the breath. We will also learn how it controls the flow of our thoughts and how it can be used to control our wills. In the West, few people receive this kind of training, so most Americans

have little conception of the importance of their breath.

Let us begin with the drawing and the words that accompany it. The prose lines give a vital clue to the importance of the breath as well as its capacity to control and still the mind; it says, “The boy finds the way by the sound he hears....He will find that it is no other than himself.”

The sound that the boy finds is the “sound” of his own mind or, more specifically, his own thoughts. As he investigates the sound, he uncovers his own thoughts. When you have finished this chapter and done the simple exercises, you will have sufficient evidence to understand the power of your breath in controlling your thoughts and, more importantly, the power of your KI to control your will.

I have already explained that our breath is more important than anything else. The human body is capable of many things, but it is incapable of quietly giving up its air supply. No matter how much you love another, love them to the point of giving up your own life, you would not allow them to hold their hand over your mouth until you died.

This concept is the key to the exercises that follow, and I want you to experience it firsthand. The exercise is simple: put down this book and hold your breath for the next five minutes.

That sounds hard, doesn't it? “Impossible” is probably closer to your response. Okay, I am willing to settle for you holding your breath for a shorter period, but before you start, let all the air out of your lungs by exhaling as fully as you can. This will help you feel the effects of deprivation more quickly.

With no air in your lungs, hold your breath. Be conscious of what is happening in your body. You will notice great pain almost immediately, but you will also notice that your mind is starting to worry. It's probably saying something like "Okay, let's breathe." As you continue to hold your breath, your mind will completely shut off all other voluntary activity and, in fact, not notice anything else in the world but the fact that you are not getting any air.

After only a minute or less, your mind is literally shut down; it is paying sole and complete attention to a SINGLE THOUGHT: "Where's my air?"

This shut down is absolute. It doesn't matter if you have tremendous money problems, a broken heart and ulcers besides. You can be bleeding from severed fingers on a broken arm while negotiating with the IRS over ownership of your home, but your mind will have only one thought: "Where's my air?"

Now breathe. As you take your first breath, I want you to notice how you feel. You will likely feel calm now that you are breathing again; this feeling will last for a little while, and whatever problems or worries were occupying your thoughts a little while ago will take a few minutes to return to your mind.

There are several ways to explain this phenomenon, but simplest for the Western mind is this: your mind is an electromagnetic organism, and when you hold your breath like you just did, it is cleared of all activity by its total absorption in the one thought. After you regain your breath, it will take your mind a few moments to refill itself with worry and fear, doubt and self debasement. In other words, it takes some time to reprogram you with crap.

The important thing is not that it fills back up, but rather that it was

completely dominated by one thought, possibly for the first time in your life. This exercise should also teach you what it's like to have a clear mind, which is what happened when you inhaled.

The mind will pay attention to your breath when you interrupt the normal breathing patterns. It is very simple: when you shut down your breathing, you shut down your mind. You will find that this is not true of other alterations in your environment. You will habituate to noises (after living near a railroad track for a few days, you will not notice the trains) and to smells (do you notice the odor of your own house?) and to sights (do you really “see” the pictures on the wall in your home?), but you will never get used to holding your breath. Your mind will never shut that out and let you go about your business.

When you practice a breathing technique, you fool the mind into paying attention, which means clearing out the garbage and reprogramming it to the means and methods that we want. The purpose of this book is to instruct you in reprogramming your mind with one thought, one goal or one idea, and then to dominate your will by using your KI to control your mind so that just as it had blocked out the rest of the world when we were holding our breath, it will now block out the rest of the world as we pursue one single goal, desire or ambition. Think of the power you will have over your destiny when you use the entire power of your mind to pursue and achieve one single goal.

The purpose of breathing exercises is twofold.. First to allow you to still your thoughts and calm your mind, or to slow your thoughts and begin to dominate your mind. Second, to build and store your KI inside your body so that it may be used later to dominate your mind and control your will.

“Will” is what your mind does, it is what makes you take action: you will breathe; you will walk; you will sit around all day and not manifest your goals.

Up to now we have spoken mostly about mind and breath control. At this point it is appropriate to bring in the concept of KI. KI is the power in your body that allows you to dominate your mind and your will.

KI is a separate force outside your mind. KI is always centered. The center of your body is two inches below your navel, and that is where your KI is stored, your KI point.

The mind, the will and KI are not different attributes of the same thing. In the West, we often refer to our mind as our brain, which has complete control over all aspects of our body and our thoughts. However, there is more to it than that. In Zen there is a saying: “Where there is a clock, there must have been a clockmaker. Where there is a boat, a boat—maker. Where there is a will, there must be a will maker.”

There is a power that controls your mind. There is nothing mystical about this conception. In the West, we foster a belief in a kind of “mind behind the mind” with the idea of Unconscious, a mysterious hidden-mind. In the Orient, this is called KI. When you have strong KI, you have a strong will. When your KI is weak, you are weak—willed.

We are training you to control your KI, to store it and build it so that it becomes powerful. You don’t have to believe that this will happen in order for it to happen, you only have to do the exercises. Soon you will have stored enough KI to control your will every day instead of being so weak that your mind controls your will. Controlling your will without controlling the force that powers it is a little like

believing you control the storm when you hold the tiller of a sailboat in a hurricane.

EXERCISE ONE: Counting the Breath

This exercise shows you unequivocally the enormous amount of mental activity our brains are always producing.

Sit on the floor or in a straight chair or stand up. Do not lie down.

Take a deep breath while raising your hands so that they meet above your head.

Exhale and bring your hands back to your sides. Do this twice.

Now, close your eyes and become consciously aware of your KI point.

Breathe in and think of the number one.

Hold that breath and think of the number one.

Breathe out and think of the number one.

That's simple enough, isn't it? As you think of the number one, do you notice any other activity going on? What is it? Take notice of these thoughts, no matter how insignificant. Perhaps you had a fleeting image of your childhood. Maybe a memory of your parents flickered momentarily. You probably had some thought of your job or how you are feeling right at that instant. Any sounds would probably have broken into your consciousness.

Do the exercise again.

Breathe in and think of the number two.

Hold that breath and continue to think of the number two.

Breathe out and think of the number two.

Notice your thoughts as you do this. Did you have any thoughts about your thoughts? Perhaps you thought it was wrong to have some of these thoughts. Or right. Possibly some thoughts made you feel sad. Or mad.

What is causing all these thoughts? Why are they there? They are there because our minds have not learned to control their activity. It is like a child that has not been taught to pay attention. If you don't train your mind to pay attention, it won't. That is one reason why scholars were once taught Latin, despite the fact it had no practical application in modern life. It did, however, train the mind to pay attention. This exercise is designed to show you how the mind is an unruly child who has not been trained to pay attention.

Rather than ask "what is causing all these thoughts?", a better question is "what are the benefits of single-mindedness?" because that is in fact what you are doing now. The major benefit is accomplishment.

Think of the stories you've read in positive about the tenacity of famous men like Thomas Edison and Henry Ford. When Edison was at work he never slept except in short catnaps at was totally absorbed by the question or had before him. Sleeping, eating, paying the bill or "having a nice day" were all incidental to single-minded. And he got results.

Napoleon Hill sites the example of Henry Ford developing the V—S engine. Despite the fact that all the “experts” said it was impossible to produce an engine that size without vibrating itself to pieces, Ford broached no excuses. If you thought it couldn’t be done, you got a new job. The car manufacturer went through quite a number of project engineers and spent a lot of time and money, but he didn’t care. He would have the V—8, NO MATTER WHAT. Ford had no contingency for failing in the search; he would only accept success. He, too, was single-minded. And he got results.

Perhaps a more startling manifestation of single— mindedness was demonstrated by the Japanese soldiers that have been discovered in the South Pacific still fighting World War II, decades after its end. Their KI empowered them to live solitary and barren lives in order to protect the emperor and the motherland unflaggingly. Their single-mindedness is truly awesome.

However, before you can be single-minded, you have to experience how “multi— minded” you are. That is the purpose of this exercise. The exercise is accomplished as we explained above:

Inhale. Think of the number one.

Hold the breath and think of the number one.

Exhale. Think of the number one.

Inhale. Think of the number two.

Hold that breath and think of the number two.

Exhale. Think of the number two.

Do this same three steps on the numbers between one and ten.

There is only one change. If at any time during the exercise you think of anything other than the number, go back and start at one.

Now that you are thoroughly frustrated because your thoughts keep making you start over, I will tell you that very few people will make it to ten without interruption. If you did, and you can do it several times, you are advanced in your will control and are probably at picture number seven.

EXERCISE TWO: Slowing the Thoughts

In this exercise, we will learn how to slow down our mind, allowing us to train the mind to pay attention to one thought. We will do this by controlling its activity using the breath to keep it focused on one thought. You may feel heat or pain during this exercise, but it will be slight, and the rewards are great. You will actually be dominating your mind with one thought for a prolonged period of time. The result of this is that your mind will become trained to being dominated by our will and to paying attention whenever we want it to.

Sit on the floor or in a straight chair or stand up. Do not lie down.

Take a deep breath while raising your hands so that they meet above your head. Exhale and bring your hands back to your sides. Do this twice.

With the tongue at the top of your mouth, breathe in while you count silently to five.

Hold that breath for a five count.

Breathe out while counting to five. (Remember to keep your tongue at the top of your mouth.)

Over a few days or weeks time, push the count from five up to ten. Inhale for a ten count. Hold for a ten count. Exhale for a ten count.

Work toward pushing the count to fifteen, if you can. That may seem impossible right now, but it is easily done. The man who taught me this technique could each count for 60 seconds.

At some point during the exercise you will feel heat and pressure. You will also feel what it feels like to be in control of your mind and breathing, your thoughts will be calm. This is the moment to start to do things which you want to accomplish as you are now controlling your mind.

When you have done this exercise for a few weeks, your mind is like a child caught playing hooky. It knows that now the will has arrived and it is time to pay attention. We are programming the mind: when I do this exercise, you (the mind)

must pay attention for as long as I continue the exercise.

Our ultimate end with this is to have your mind as well trained as one of Pavlov's dogs so that when you produce the slightest variation in your breath, the mind snaps into a controlled state of attention. Quite simply, we are using behavior modification to control the behavior of your mind. You'll see, it's quite effective.

EXERCISE THREE: Storing our KI

There are two more steps in storing the KI. You must do both in order to receive the full benefit of stored KI.

STEP ONE:

Standing, place your feet together and take a deep breath.

Blow all the air out of your body as you push your arms straight up. Tighten all your muscles as you push the air out of your body.

Take another deep breath and exhale as you push your arms to the sides. Tighten all your muscles as you do this.

Take a third deep breath and blow it out as you push straight out in front of you with your arms.

Finally, take yet another deep breath and exhale it completely as you push your arms straight down.

Now, letting all the air out of your body, tense your legs and squeeze your stomach very hard.

STEP TWO:

Sit in a half lotus position and begin to breathe in, concentrating only on your slow and peaceful breathing. Do this for several minutes.

Now, breathe only into your stomach, concentrating only on the area two inches below your navel, your KI point. Give no attention to anything but the fact that you are building and storing KI. (It doesn't matter if you don't have a clear conception of what KI is.)

As you breathe in and out storing your KI, you will begin to feel a power growing in your navel after a few minutes. This is your KI. Welcome the feeling.

Breathe this way for five to ten minutes or until you lose concentration.

Don't be frustrated if you don't understand exactly what you've been doing with these exercises. Don't even worry that you don't know what is happening. Do the exercises, that is the important thing. The reasons and the explanations will become quite clear to you as you progress through the ten steps of finding, storing and using your KI.

Nobody expected you to understand algebra in the first grade, and you will not understand your KI in the third picture. When you have done all the exercises up to picture seven, you will understand and have completely use

of your KI. It won't come to you a moment before then, no matter how much you want it or believe you should have it.

風俗女水滸傳

王百八番之内

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國芳画



If you skip exercises or rush through them too quickly because you don't understand why you are doing them and they seem silly and pointless, you will not get results from this book. In fact, you would need to read this chapter again because you are still letting your mind control your will. If you want results from this book or in your life generally, you have to learn to let your will control your mind.

You cannot do that consistently without controlling and storing your KI. Once you have done that by perfecting the steps outlined here, you will no longer need the steps. Your mind will be trained as well as Pavlov's dogs that when you alter your breathing, it is time to pay impeccable attention, to become single— minded.

*A Summarizing, exploratory essay on
The Practice of Zen
Chang Chen-Chi
Rider and Comp.
London, 1960.*

The purpose of this paper is to acquaint one with the ideas and philosophies of Zen Buddhism. Primarily the words will be from the book on Zen by Chen—Chi, and I shall add explanations as best I can, but it is my purpose to arrange the material from a long detailed book into a short concise paper. I shall start with Chi's words for the study of Zen. "Since Zen is not, in its essence and on its higher levels, a philosophy but a direct experience that one must enter into with ones whole being, the primary aim should be at the attainment and realization of the Zen experience. To realize this supreme experience, known as the 'Wu insight' or 'Enlightenment', one needs either to rely completely on an accomplished Zen Master or to struggle on alone through study and actual practice. Since I know of no great Zen masters, indeed no great masters of anything, I shall struggle along by study and actual practice. If any benefit is to be derived from the simple reading of this paper, one must read slowly; striving to understand and realize the truths expressed within, and one should practice the techniques mentioned with a sincere will, and a dedicated heart. For as the author says Tan is not a philosophy but a direct experience.

Tan is a school of Mahayana Buddhism originated and developed in China. Its teachings may be considered as the pinnacle of all Buddhist thought, as teaching. That are the most direct, profound and practical; therefore, capable of bringing on to through liberation and perfect Enlightenment. It is difficult to give a clear definition of Zen, “It Is something round and rolling, slippery and slick.” It is something ungraspable and indescribable, which cannot be explained or interpreted. The main difference between Buddhism and Zen is the unconventional style and unusual forms of expression adopted by the Zen Buddhists to expression.

A Zen master strives to achieve instantaneous thought, “because it is instantaneous no artificiality, conceptualization, or dualistic ideas could ever arise from it.” Zen thoughts, or Koans, may often be considered senseless and mysterious but one should always remember that there is something very deep behind them. So with these confusing and discordant definitions of Zen, we shall begin our study, and t can assure you that you will be more confused at the end, but you will know more.

Zen is often considered ungraspable and indefinite, yet there are three reasons for this:

1. The Ultimate Pragna-truth, that Zen tries to illustrate is, itself, ungraspable and indefinable in nature.
2. The main object of Zen teaching is to bring individuals to Enlightenment by the quickest and most direct route, and as each disciple is different in disposition, capacity and state of advancement, the Zen master must give his instruction in different forms and ways to make his Zen both practical and effective.
3. Zen is an art, and as a great art it refuses to follow any set form, pattern or system in expressing itself. (i.e.—note the ever changing face or music and oil painting as they atrive to express themselves.)

There are many examples of various Koans to be found in the book and most require lengthy pages for explanations, and then it is like explaining a joke; for as in the explaining of a joke the humor is lost, so in explaining the truth expressed in a Koan the truth is changed. Remember the “sole aim of Zen is to enable one to understand, realize, aim perfect ones own mind.”

The nature or the mind is Self-awareness, “to be self-aware Means to be aware of the results or the play of consciousness, or to be conscious at the impressions received or the images captured by the

consciousnesses. To be consciousness of this play is an absolute, pure experience, in which there is no subject 'knower' or object 'known', the knower and the known having coalesced into one entity of pure feeling'. Self-awareness is not the function of knowing, but the knowing itself in its most intrinsic form...The man who realizes self—awareness feels that he *Lu* no mere the audient servant of blind impulse, but his own master.' Once this self— awareness has been cultivated and retained one will experience the illuminations aspect of the mind called, Pure Consciousness. The proceeding passage, I feel, beautifully explains what Self-awareness is.

The doctrine of voidness, or "the term denoting the non substantial and non self nature of beings", is not easily explained by a language that is created primarily to designate and express existent things and feelings; therefore, it is a language not adaptable of expressing non—existent things and feelings. Buddhism says form does not differ from Voidness, and Voidness does not differ from form; form is Voidness and Voidness is Form." It goes on to say "that it is owing to Voidness that things can exist and because of the very fact that things do exist, they must be Void." I understand this doctrine very little at the present, and the words of Master Hui Jang perhaps say more than I can, "Anything I say will miss the point."

There are ten successive steps in the life of a Zen as he strives to reach realization and accomplishment:

1. A Zen student should believe that there is a teaching (Zen) transmitted outside of the general Buddhist doctrine.
 2. He should have a definite knowledge of this teaching.
 3. He should understand why both the sentient and insentient being can preach the Dharma.
 4. He should be able to see the essence:(reality) as if beholding something vivid and clear, right in the palm or his hand, and his step should always be firm and steady.
 5. He should have the distinguishing eye of Dharma
 6. He should walk on the "path—of—the-birds" and the "road—of—the-beyond".
 7. He should be able to play both the positive and negative roles (in' the drama of Zen).
- He should destroy all heretical and misleading teachings and point out the correct ones.
9. He should acquire great power and flexibility.
 10. He should himself enter into the action and practice of different walks of life.

There are ten suggestions on Zen practice:

1. look inwardly at your state of mind before any thought arises.
2. when any thought does rise, cut it off and bring your mind back to the work.

3. try to look at the mind at all times.
 4. try to remember this 'looking sensation' in daily activities.
 5. try to put your mind into a state as though you had just been shocked.
- meditate as frequently as possible.
 practice with your Zen friends the circle—running exercise.
 in the midst of the most tumultuous activities, stop and look at the mind for a moment.
 meditate for brief periods with the eyes wide—open.
 read and reread as often as possible the Prajnaparamita Sutras.

One particular method of achieving enlightenment is seven days is the Circle-running exercise, where the participants, students, run about in a circle until such time as the teacher slaps a command to stop, then they rest a moment and meditate, the following is a brief explanation of the practice and the benefits to be derived. The students are advised to be constantly meditating upon their hau ton- the ends of a sentence (which are part of an entire story, problem or situation).

“When running you should hold your neck straight so that it touches the back of your collar, and follow the head of the person ahead of you closely. Keep your mind calm and smooth. Do not turn your head to look around, but concentrate your mind on the hau ton. When you sit in meditation do not lift your chest too far upward. In breathing, do not pull the air up, nor press it down. Let your breath rise and fall in its natural rhythm. Collect all your six senses and put aside everything that may be in your mind. Think of nothing, but observe your ban ton. Never forget your hau ton. Your mind should never be rough or forceful otherwise it will keep wandering, and never calm down, but neither should you allow your mind to become dull and slothful for then you will become drowsy, and as a consequence you will fall into the snare of the 'dead void' . If you can always adhere to your hau ton, you will naturally and easily master the work. Thus your habitual thoughts will be automatically subdued. It is not easy for beginners to work well on the hau ton, but you should never become afraid or discouraged, neither should you cling to any thought of attaining Enlightenment... You should not worry about it if at first you cannot work well on the hau ton. What you should do is just keep remembering and observing it continuously. If any distracting thoughts arise, do not follow them up, but just recognize them for what they are. The proverb says well:

Do not worry about the rising of thoughts,
 But beware if your recognition of them comes too late.

This exercise teaches well one the method and conditions of the mind during the practice of meditation.

Master Han Shan has some profound words on the explanations of a Koan and the purpose and meditations upon your Hau tau. He advises “the first step you should take in Zen work is to forget about all understanding and knowledge and concentrate on one thought (i nien). Firmly believe that your self—mind is originally pure and clear, without the slightest trace of any existence—bright perfect, and ubiquitous, throughout the whole universe, from the beginning there was no body, mind, or world, no any erroneous thoughts or infective passions. Right at this instant (the appearance of this) one mind is (in reality) non-existent. All manifestations before my eyes are also delusions devoid of substance. They are merely shadows within the mind.

With this definite understanding one should work in the (following manner: search out the point where your thoughts arise and disappear. See where a thought arises and where it vanishes. Keep this thought in your mind and try to break right through it, try to crush it with all your might..."At this time, however, one must not follow it (the instantaneous experience) nor try to continue it. Master Tung Chia once said " the thought of continuation should be cut short. Never treat the distracted thought as a concrete thing. When it arises, notice it right away but never try to suppress it. Let it go and watch it as one watches a leaf floating on the surface of a stream. " He advises us to try to find the source of every thought. The hau tau " who is he who recites the name of Buddha?" is a most helpful and enlighten hau ten. But we are warned that we must realize that it is solely a steno for knocking upon the door; when the door is opened the stone is thrown away.

The eight Consciousnesses are called the fundamental consciousness of sentient beings, the eighth being the King of all consciousnesses. The King is surrounded by the other seven; five being the signs (seeing, hearing, feeling, talking, and touching). These are the five outer thieves, the sixth consciousness is the mind, the inner thief. The seventh clings to the cognizant faculty of the chief consciousness. We should strive to transform the eight consciousnesses into the Wisdom of the great mirror, the seventh into the wisdom of equality, the sixth into the wisdom of observation, and the five senses into the wisdom of performance.

" It is easy for Zen to empty (outer) things, but it is difficult for them to empty their (inner) minds. If one can only empty the things and not the mind, this proves that his mind is still under the subjugation of things. If one can empty his mind, things will, be emptied automatically. If one thing he has emptied his mind, but then raises the second thought of emptying the things, this proves clearly that his mind has never been really emptied, he is still under the subjugation of other things. If this mind itself is emptied, what things could possibly exist outside of it ? " Huang Po Chong

Zen work should be done when there is not time to do it and continued when there is time. Hsing Han Yu said, "I mean that when you are angry or happy, attending to your official business, entertaining your guests, sitting with your wife and children, thinking of good or evil things, all these occasions are good opportunities to bring forth the "sudden eruption"... gradually as the days and months go by your mind will naturally become smoothed out into one continuous whole piece." Then Chi Jen said, "When you are involved in turmoil and in

excitements which you have no way of avoiding or eschewing, you should know that this is the best time to work at Zen. If, instead, you make an effort to suppress or correct your thoughts, you are getting far away from Zen. The worst thing a student can do is to attempt to correct or suppress his thoughts during inescapable circumstances. If you use one iota of strength to make the slightest effort to attain Enlightenment, you will never get it. If you make such an effort, you are trying to grasp space with your hands, which is useless and a waste of time.”

Master N Shan felt that the important thing to generate is ‘ i ching the doubt—sensation), brought about by such questions as; where did I come from? Where shall I go after my death? He advises us to stick this doubt—mass into your forehead, and keep it there all the time until you can neither drive it away nor put it down, even if you want to. Then you will discover it has been

crushed, and broken into pieces. He advises 118 to never become attached to quietness, less one become engrossed in dead stillness of the mind. One should be absorbed in his hau tau so that he does not see the sky when he lifts his head, or the earth when he lowers it. He goes on to make a very important point, “ When working at Zen the most harmful thing is to rationalize, conceptualize, or to intellectualize the Tao with one’s mind. He who does so will never reach Tao. There are many sicknesses that can befall an untrue searcher for the Tao, and many pitfalls to be avoided in the search, but one is advised never to stop searching and never to expect an end to your search.”

Master Hang Shan, “That which discriminates is consciousness, that which does not discriminate is Wisdom. From relying on consciousness, defilements come, from relying on Wisdom, purity comes. From the defilements arise life-and— death.”

Master Kao Feng speaks to us on the experience to enlightenment, “ To understand the Zen requires great determination and earnestness, for as soon as you have them the real ‘doubt—sensation’ will arise. At times you will doubt this and doubt that the doubt automatically and instinctively arises by itself. From dawn to dusk it sticks to you from your head to your feet. It becomes one whole, continuous piece which will not be dislodged, no matter, how hard you attempt to shake it. Even though you try to push it away, it will persist in sticking to you. At all times it is clearly before you. Now this is when you can progress. On reaching this stage you would keep your mind straight, and refrain from having secondary thoughts. When you find yourself not knowing that you are walking while walking or sitting while sitting, and unconsciousness of cold, heat, hunger—then you are about to reach home (enlightenment). Henceforth you will be able to catch up and hold on. You do

not have to do anything but wait until the times comes. But do not let this remark influence you to wait , nor excite you to exert yourself—striving for such a state with an anxious mind. Rather, you should preserve your mindfulness, keeping it steady until you reach Enlightenment. At times you will encounter eighty—four thousand soldier demons waiting their chance before your six organs. The projections of your mind will appear before you in the guise of good or bad, pleasant or unpleasant, strange or astonishing visions. The slightest clinging to these things will entrap you into enslavement to their commands and directions. You will then talk and act as a devil. Thenceforth, the right cause of Prajna will die away forever, and the seed at Bodhi will never sprout. At such a time you should refrain from stirring up your mind, and should make yourself like a living corpse. Then, as you hold on and on, suddenly and abruptly you will feel as though you were being crushed to pieces. You will then reach a state which will brighten the heavens and shake the earth.”

There seems to be a general warning in the practice of meditation to strive with a sincere heart, and singular will toward your goal of Enlightenment, for along the way as one nears his goal evil thoughts, or the devil, will try to ensnare you and trap you by fear or pleasure to discontinue your search. One must realize that since there is only voidness, the devil only exists within your mind, and so should not be regarded as real, neither should one fear his visions for they too are illusory, and being created by the mind, subject to control of the mind. Clinging to a hidden fear, or unfulfilled desire, will prevent one from attaining his goal. One should remember that once the battle for Enlightenment is begun it must not be fought weakly or relinquished easily.

There is a distinct difference in Zen between the words “to understand” and the words “to realize” the former belongs to the domain of “indirect measurement and the latter to that of “direct discernment”. To “understand” Zen through an intellectual approach is not “reprehensible”, but for a beginner it is the only possible way, for one can not get into Zen without having first some understanding of “conceptual knowledge” about it. There are no exceptions. Hau Yen Philosophy says that the ultimate truth is ubiquitous and all pervading, so it must be all inclusive and free from all obstructions. The mountain is a mountain, water is water, when I am hungry I eat. What Zen objects to is not intellection or conceptual knowledge as such, but clinging to intellection, or to conceptualization within the clinging pattern. A wonderful story is told of how a man by insisting to always have an object to cling to finds himself unable to explain or experience the ultimate truth. Hsairg Yen, “ A man who has climbed a tree is hanging from a branch with his teeth, his body is suspended in the air without any support, when someone asks him ‘ what is the meaning of Enlightenment?’ If the man does not answer, he falls short of replying, but if he does he will fall from the tree and lose his life.” Man should be driven to the very end of his mind where he has not a

thought to cling to and so he loses his final consciousness and gains his enlightenment. The reason that often Zen masters speak so obscurely in their remarks is to try to prevent the Zen from being understood to the point that it could be intellectualized or philosophized, instead of being lived and practiced.

Enlightenment, or WU is the heart of Zen, and a definition is impossible but an explanation can be given for thought. “ WU is the direct experience of beholding, unfolding, or realizing, the Mind—essence in its fullness. In its essence it is illuminating yet void, sincere yet dynamic, transcending yet immanent, free yet all—embracing. WIT experiences are one and also many— one because they are identical in essence, many because they differ in depth, clearness and proficiency.”

The science of Yoga and the practice of Zen are similar in various ways yet dramatically different in others. Yoga divides the Eight Consciousnesses into three functional divisions: first, the objective or seen portion—the senses. Second, the subjective or seeing portion—the cognitive faculty - which many philosophers erroneously mistake as the Mind—perse. Third, the self—witnessing portion—or pure consciousness itself. The first two are considered to be false images created by the consciousness through habitual patterns. The goal of Yoga and Zen both being to cultivate self—awareness or pure consciousness and eliminate all dualistic thoughts. The differences between the two being in that Yoga explains the states of the mind with an analytical approach, in a pedantic and wearing manner (according to the author of this book), and Zen expresses them in the most lively and dramatic ways. Yegacara takes a gradual approach towards Enlightenment, while Zen goes ahead immediately to grasp it directly. The major difference between the two being in that the Yegacara will go into detail for explanations of their goals and techniques, while the Zen loves to act and to demonstrate, rather than to explain and expound. One should remember that one can understand Zen only after having a direct Zen experience through actual practice, and that the essence of Tan consists in one's own direct personal experience, not in philosophical speculation.

“Buddha is one who possesses Perfect Wisdom, Perfect Compassion, and Perfect Power.” This rather

amazing sentence is not only a definition but an understanding. For if one is able to define Buddha one is able to understand Buddhism. Let us examine each aspect of this statement:

The Perfect Wisdom of Buddha has two facets; “ the wisdom of knowing the Thing as it is, or Vertical Wisdom and the Wisdom of knowing All, or Horizontal Wisdom” To an ordinary person a cup of plain water is nothing more than a liquid to quench his thirst, to a chemist it is a compound of hydrogen and oxygen, to a physicist it is the result of a complex electronic movement, to a philosopher it is a ‘relationship’ and a ‘causation’ phenomenon, to an enlightened Bodhisattva it is the manifestation of his own mind, and to Buddha it is the outflow of perfect Buddha hood. Within this simple object there are many realms of existence and depths of Being for us to reach, measure, and comprehend with our intelligence. The shallowness or depth of our intelligence determining the realm of’ which we are capable of penetrating. The Vertical Wisdom of Buddha is therefore penetrating insight-which pierces through all the different levels and realms of existence till it touches the very depths of Being itself...It is a profound wisdom that probes the uttermost depths of Dharma—the indescribable and unthinkable I such ness’. The Horizontal Wisdom of Knowing - All is indicated by the term itself. It gives to Buddha an omniscient aspect of Wisdom, yet Buddhism asserts that everyone has the potential of Buddha, and is capable of reaching Buddha hood (therefore knowing all) if one makes a correct and sufficient effort. or help explain how an ordinary being could hope to know Everything the Mahayana school of Buddhism has divided the mind junctions into six basic patterns or ways of thinking: cumulatively, limitatively, discordantly, delusively, impotently and wastefully, and clingingly To understand how one can know all we must first understand these ways of thinking.

1. The Human way of thinking is Cumulative. This means that human knowledge is gained through a ‘building—up process’ , or a process of gradual accumulation. Example being: when one is taught to write, one is first taught to recite the alphabet then to read, then grammar, and then to write. This process involves building an addition to, or welding newly acquired segments of knowledge to an old mass, because of this ‘ it can never come to an end.’ For there is no terminal point on the road to accumulation, and there is always room to add something more. Yet it is a futile way to gain all wisdom for the collecting of drops of rain water for a lifetime, will add nothing to the level of the ocean, likewise through cumulative thinking one All never attain All-knowing wisdom of’ Buddha hood.

2. The Human way of thinking is Limitive. Most people are capable of thinking of only one thing at a time, but through practice and training one can think or perform several actions at a time; example being able to talk, observe about you, tune the radio, and drive a car all at the same time. Yet it is apparently beyond the limit of our minds to be able to do ten, a hundred, or a thousand things at once, therefore, the mind is the region of finiteness and limitation

3. The Human way of thinking is Discordant. The major portion of our mind is constantly filled with emotions and reason, yet they are conflicting elements. Emotions fill us with strong feelings of what we would like to do, but our reason warns us coldly of what we should not do. So there becomes a constant battle between cold reason and the heat of emotions, which are not only opposite but offsetting to each other, like fire and water. They do not arise simultaneously for when reasons at its highest peak, emotions is at its lowest ebb. As when we are making love, or lighting an opponent, the emotions rise proportionately and reason drops to its lowest point. These conflicting, yet co-existent, facilities can never be in the mind of a Buddha. For if it could be so then there would be times when Buddha could not be prayed to for he would not be in the mood to listen, due to a low emotional feeling at the time. The goal of a Buddha is to combine emotion and reason together into a complete and unalterable harmony. Emotion and reason are then transformed into compassion and wisdom, which should arise simultaneously at all times without imbalance or fluctuation, and they should merge together into one great inseparable whole.

4. The Human way of thinking is Delusive. Suppose you are looking at the very wall in your room, your eyes tell you it is upright, smooth, stable, sturdy and standing silently before you. If you touch it you will find it solid firm, and cold. But then remember what a chemist and physicist has to say about it, being composed of compounds and elements, with trillions of atoms, all constantly moving at incredible speeds in innumerable orbits. So we see our senses are from the very onset always incorrect. One's mind serves as a compromiser and arbitrator between the senses and knowledge, and our main concern is not to convey the most reliable information, nor to give verdicts on all our observations but rather to see that the senses work together harmoniously.

So we arrive at the timeless question without answer, what is right and what is wrong? Fundamentally nothing can be right or wrong without an absolute standard which has eluded philosophers through the ages. Some say that reason can be the standard, others say that God is the only absolute. An absolute standard should include, permeate, and embrace all; therefore, it is not a standard at all but a realm or wonder, a state of the indescribable and inexplicable 'Buddha'. We seem to have the instinctive urge to seek the Truth, but lack the capacity to find it. The Buddhist thinkers attribute this never-ending obsession to the delusive way of thinking, and they say if one is not qualitatively transformed, he will be dragged down forever into this futile pursuit.

Another gulf of the human mind is between 'indirect understanding' and 'direct realization', for a. we can understand the atomic structure of a thing, we can not see or experience it directly. Our mind can only give us an indirect measurement of a thing, it cannot put *us* into direct contact with it. So we can appreciate the idea of 'all in one, and one in all', but what we actually see is 'all in all and one is one'. Only through hard work and deep thinking can we come to understand the profound truth of Enlightenment, or God.

5. The Human way of thinking is impotent and Wasteful. The major portion of our mental power or talent, has never been fully utilized, and thus lies idle and dormant in the deep recesses of our consciousness. The small part of our mind which we do use is often diffused and squandered. If one learns to concentrate his ability and perspective will be greatly enhanced. The quality of a great leader is his ability of concentration, the ability to focus all his mental forces to the problem directly at hand. Yet according to Buddhist yogis, even when one has learned to concentrate and control one's mind reasonably well, he still has not utilized the major portion of the potential power that lies dormant in one's Alaya, or 'store Consciousness.' This 'store Consciousness' is a vast repository of power, talent, and knowledge that one has accumulated throughout countless lives in the past, and future. The Buddha being able to draw upon this vast storehouse, while the average man can not.

6. The Human way of thinking is clinging. This is the most important point of all for it delineates the innate tendency of the human mind to cling to the apparently 'existent' or 'substantial' aspect of things, it thus also implies that human thoughts are always of a 'rigid' and 'fixed' nature. The human mind therefore seldom or never recognizes the void 'insubstantial' and 'indefinite' aspect of things. 'Clinging' means the tight grasping of 'existent' facets of all objects which are then regarded as real and definite, as if they had possession of their own self-nature. So human clinging is by nature arbitrary definitive and exclusive—so it is diametrically opposed to Buddhist teachings of Voidness and the Whole. All human thoughts are derived from or produced by the fundamental idea of 'is-ness', which is essentially arbitrary, stubborn and fixed. Our 'I-ness' is nothing but a deep-rooted, colossal, 'clinging'. The subject of 'clinging' is vital in Buddhism and it is the feature that distinguishes Buddhism from other religions and philosophies.

The study of the six forms of thinking show that All-knowing Wisdom can never be reached by any of these six faulty methods. Through Dryana (meditation) and Prajna (intuitive wisdom) the human consciousness can be transformed, and the perfect Buddha hood achieved.

The Perfect Compassion at Buddha is all—embracing and non—discriminative. profundity. For the greater the love is, the less it binds itself to ‘conditions’ Religious love is greater in depth and profounder than personal or family love, or love for one’s country, etc. Because the latter forms are conditioned and so become confined within the narrow boundary of human limitations. Yet there is somehow another boundary which even religious love seems unable, or unwilling to cross. Religion teaches us to love our neighbors as ourselves, and to love our enemies, but seldom teaches us *to* love atheists, or pagans, and forbids us to love ‘devils’ . Heresy often being considered the worst of crimes, “thou shall not worship false gods.” So the spirit of religious love easily transcends the boundaries of family, race, and of life and death, but rarely that of Its own nature. There is a fervent claim of many religions that the love of their god is no discriminative and unconditioned but this is only time when only their god alone is worshipped, their exclusive dogmas accepted, and their own creed adhered to. This doctrine of exclusiveness has caused many misfortunes are confusions and has been the bases of many religious intolerances reflected in the basic tenets of many faiths. There is a deep-rooted clinging to the "one-true-God". , the ‘one—true— religion’ found in many scriptures. According no Buddhism, the ultimate and unconditioned Love can only be achieved through a through realization of Voidness. “The highest compassion is are obtained only when the Highest Wisdom is attained.” In other words the ultimate compassion is brought forth through the destroying of all clinging, through the realizations of the ultimate truths. The compassion of Buddha arises in a most natural and spontaneous way, which can be brought about only Although a deep realization of Sunyata (absolute) and a complete identification with Totality. Thus total destruction of clinging, to achieve ultimate Compassion can be achieved only through negating Buddha hood, so Buddha hood is achieved. Since there are no sentient beings no be pitied, because from the very beginning no sentient beings ever existed, Buddha who has the greatest pity. If this sounds paradoxical it is because we are paradoxical, not the Truth. For from a human standpoint a paradox is something contradictory and disharmonious, but to a Buddha it is harmony and unity. Thus the Perfect Compassion of Buddha hood is all—embracing and unconditional Love, a love that consists in and is identical with Perfect Wisdom, for it arises not from clinging

but from a total liberation from attachments.

“The Perfect Power of Buddha” is the greatest and the purest power that can possibly exist, but it is not omnipotent. “Buddha is all—knowing, and all—merciful, but not almighty. If one being As almighty he is capable of doing anything he wills, so Buddha could send Heaven to Earth immediately and eliminate all the trouble and misery on this planet, but Buddha does not have this arbitrary power and never claims He did. All—knowledge, all—mercy, and all-power cannot possibly exist in the same being at the same time. An almightily and all—knowing God could not possibly be all-merciful as well, for then his intention of creating this world, with its resultant miseries and sins, and supposed eternal hells, would become inexplicable and ridiculous, and his good conscience and wise foresight reduced to a joke. Buddha is mighty but not almighty, he does not send anyone to eternal hell, if one goes there it is as a result of his own evil doings. Buddha encourages people to go down into hell, ‘If I do not go down into hell, who else will go to save the poor creatures there?’

The blessing of Buddha is like the sun, without which a plant could not grow. Yet the growth does not depend entirely upon the sun, the air, water, soil and most important the seed itself, are also indispensable. The air, water soil can be compared to one’s own efforts towards Enlightenment and the seed to one’s own mind, with the Buddha—nature latent therein. The combination of efforts makes attainment of Buddha hood possible, and lacking anyone of them the achievement becomes remote. The power of Buddha is infinite and inexhaustible, but the benefit it that one can draw from it depends upon one’s individual capacity and effort.

With a small magnifying glass one may ignite a watch, with a mighty lens one may warm a entire house.

The reason for many different religions according to Saddha is because of the difference in the capacities and perspectives of the masses. So some teachings are ‘expedient’ or ‘persuasive’ in nature, so devised for immature minds of the masses, and some are truly the final teachings, only suitable for a minority of highly endowed people. To the large family of divine doctrines there is a ignitions only between the preliminary and the advanced, between the ‘expedient’ and the final teachings, but Not between ‘right’ and ‘wrong’ ones.

The six basic thought patterns of humans have a common characteristic, they are all of an ever—fluctuating, shifting, and changing nature. The human mind is likened to a River, constantly flowing onward, winding and meandering, hither and thither, full of whirlpools and rapids, seldom quiet, and never still. So it would seem that the human mind can only function when it is active, that an cooperating mind' must be in motion, and that a 'static' mind is dead. According to Buddhism the nature of the mind, or consciousness is 'awareness' which is simply the state of being aware. Only on the human plane is awareness coupled with a perpetual movement by the driving force of blind will. The consciousness of Buddha never moves, fluctuates, or changes. A consciousness that does move is not the consciousness of a Buddha. Buddha's transcendental consciousness permeates all things, requires no fluctuations, and transcends all necessity for change.

To achieve this supreme consciousness the first step is to quiet the ever— flowing thoughts, to bring them to as complete a halt as possible, thereby giving one the opportunity to elevate one' s awareness to a higher steadier level till it is brought to its final consummation. Meditation therefore, is fundamental and indispensable for transforming the human consciousness into the enlightened Wisdom of Buddha hood.

The forceful This activating impulse of wrong desire is the greatest enemy to the happiness of man. Roam in the world as a lion of self—control, don' t let the grogs of sense weakness kick you around. Conserve your powers . Be like a capacious ocean, absorbing quietly a I the tributary rivers of the senses

Wisdom is not assimilated with the eyes but with the atoms. When your conviction of a truth is not merely in your brain, but in your being, you may diffidently vouch for its meaning. By the falling of water drops the pot is filled, the wise man becomes full of good, even if he gathers it little by little.

Only the shallow man loses responsiveness to the woes of their lives, so as he sinks into narrow suffering of his own.

All great ones become not virtuous but virtue, there is the end of the creation answered, and God is well pleased. Emerson

That only which we have within, can we see without, if we meet no Gods it is because we harbor none. Emerson

Your pleasing will be immeasurable I have left a dew paltry rupees , a few petty pleasure for a cosmic empire of endless bliss. The shortsighted wor3ly folks are verily the real denunciates. They relinquish an unparallel divine possession for a handful of Earthly toys.

Free your soul through mastery of your ego, do not do what you want then you may do what you like. Dadasika.

If joy were ceaseless in this world, would man desire another. Pain is prod to reemergence. Creation is only a vast motion picture, and that not in it, but beyond it, lies his own reality.

Prayer; is a reminder to ourselves that we are helpless without Gods support. No effort is complete without prayer, without a definite recognition that the best human endeavor is of no effort if it has not Gods blessing behind it. It is a call to humility. It is a call to self—purification to inward search.

Ma Gandhi.

So we end our writing, but not our thoughts It was my wish by writing this to let one read about the philosophy and religion of the east, to read and practice *

KARMA EDGAR CAYCE

Definition: philosophically indicates conditions in the present staining trim thoughts and actions in the past. In Sanskrit it encompasses action and reactions (consequences). In Hindu it implies the work, or labor of the soul in seeking to attain union with God. We generally regard it as the law of cause and effect. To Edgar Cayce it is meeting self.

Cayce claims that all actions has consequences, some of them are felt Immediately for we know if they are right or wrong, but others are and can be explained by accepting future reincarnations

Example. why is a child born blind, or one to riches or poverty. He says?

Cause and effect to many are the same as Karma. Karma is that brought ever, while cause and effect may exist in the one material experience only.

It is the eternal destiny of many to become one with his God, and since you are already a part of God this consists in meeting your wolf. Karma is the rebellious influence against such happening. A man can justify himself in his relationships with another by s mercy, love, patience, long-suffering, and brother; love. These will be the fruits of the spirit, and they that would be one with Him must worship him and sprit and in truth.

God is life and life which is constructive grows, that which is destructive deteriorates, so an individual entity grows to a heaven of peace and understanding harmony, you grow to Heaven, rather than going to heaven,

you grow in grace in understanding. hence the words of God. “if ye will be my daughter, my son, my child, I will indeed be thy God.’ We are the children of God and our spirit, our soul, is part of his could, but it condemn, rejects, or falters because of the conditions of the mind. Wind is the builder to a path to unification with God.

So there become a spirituals truths criticize not unless ye wish to be criticized. For with what measure ye mete it is measured to thee gain. It must not be in the anus way, but one can not even think bad of another without affecting oneself in a destructive manner.

“Think well of others if you cannot speak well, then don’t speak at all- but don’t think it either:” To simply hear of God and how to become as He is not enough, one must apply and live and be like Him if one wishes to know him.

Your body is the temple of the living God. You must act like that. Do not speak against a friend or a foe any different than those would if they were in the presence of God, and you are for he is within they self

Karma is a personal thing, where we alone meet ourselves, it is not between individuals, whether people merely provide the means or conditions for us to learn our lessons. You have no karmic debt to work you with others, but your karmic debt may have to be worked out in associations with others Do not attempt to be good, but rather good for something.

The Purpose for the soul to become reincarnated: The entity return for the purpose of manifesting in materiality under the environs of those things built. In the past, or the hereditary influence of the entity. The growth of the soul depends upon what the will chooses. Love, faith, hope, charity, are activities that show the spirit of the master and aids in the attunement to him, while fear, doubt, avarice, and greed are porthole to the fruits of darkness

NOT WHAT ONE KNOWS THAT COUNTS, BUT WHAT ONE DOES WITH WHAT ONE KNOWS.

Truth
Meditation
Philosophy
CONFUCIUS

The purpose of this paper is to give the student reason to think and by thinking to understand himself, and his life. Within this work are found words of wisdom from many great Oriental teachers, words of Jesus, and thoughts from man. To derive the most benefit from your reading one should read slowly pausing to reflect upon the meaning of each passage and proceeding only when one understands.

Confucius I will not teach a man who is not anxious to learn, and will not explain to one who is not trying to make things clear to himself. And if I explain one-fourth and the man does not go back and reflect and think about the implications of the remaining three—fourths for himself, I will not bother to teach him again

" In the beginning was the Word, and the Word was with God, and the Word was God "
Genesis

To understand something one must first form a mental image of the thought in his mind, and by associative reflection upon the thought understanding is achieved. The words you will read are thoughts transposed into language. To understand these thoughts put must reflect upon them and form their mental images It is not enough to just read: "Reading is for understanding, not remembering, and for understanding your own deepest self through what is read" Wang Yang Wing. "Reading without thinking gives one a disorderly mind, thinking without reading makes one flighty (unbalanced)." Confucius. It is our hope that as you read you will come to understand yourself, and by understanding yourself you may understand others.

To start our quest for knowledge we must begin from the beginning. One must have a strong foundation to build upon, for one must know the root or foundation of himself. “There is never yet a tree whose trunk is slim and slender and whose top branches are thick and heavy” Confucius. So let us begin our understanding.

A journey of a thousand miles begins with the first step.” Chinese proverb. Our first step is to study the philosophy of China.

Confucius will be our primary teacher and because he will be quoted so much I will denote his passages simply with the letter “C”. Confucius taught four things: Literature, personal conduct, being one’s true self, and honesty in social relationships. We will primarily study the last three. Confucius was very much concerned with society, and mankind; whom he felt was the savior of society. His idea of what a man should be is expressed in his search for a JU * true man, or a superior man, and he was most definite about what a true man was like. The following passages come from his description of a Ju, and many noble truths and virtuous principles are found in them.

A Ju may be approached by gentle *manners*, but may not be cowed by force, he is affable but cannot be made to do what he does not want, and he may be killed but may not be humiliated. He is simple and frugal in his living, and his faults or mistakes may be gently explained but not abruptly pointed out to his face. Such is his strength of character.

Although he lives in danger, his soul remains his own, and even then he does not forget the sufferings of the people. Such is his sense of responsibility... He cultivates his knowledge morning and night to prepare himself for requests for advice; he cherishes integrity and honesty of character against the time when he is appointed, such is his independence.

A Ju is broad in his knowledge and not narrow-minded, he cultivates his conduct without cease, and in his private life he does not abandon himself. When he is successful he does not depart from the truth. In his personal manners he values living in peace and harmony with others. He maintains

the beauty of his inner character and is leisurely in his ways. He admires those cleverer than himself and is generous towards the masses, yet he is flexible in his principle. Such is his ease of mind and generosity of character.”

If one pauses now to reflect upon those words, and if one imagines a man who could possess all those qualities, one will see why Confucius considered such a man a superior man. Yet the ability was within all men to become as such. “ The problem for any man intending to cultivate his personal life is merely to start out on a hunt for the best in his human nature and steadfastly to keep to it.” He even gave us the plan for the hunt. “ those who wish to cultivate their personal lives would first set about setting their hearts right. Those who wished to set their hearts right would first set about making their wills sincere. Those who wish to make their wills sincere should first set about achieving true knowledge. The achieving of true knowledge depends upon the investigation of things. “

Confucius had a tendency to let one thought or idea lead into another thought or idea, so one must fully understand the first thought before proceeding to the next; or one will lose his ability to follow the premise and to understand the material. Let us continue to explore the qualities of a superior man. “ The superior man understands what is right, the inferior man understands what will sell. The superior man loves his soul, the inferior man loves his property. The superior man always remembers how he was punished for his mistakes, the inferior man always remembers what presents he got. The superior man is liberal towards the opinions of others, but does not always agree with them. The inferior man completely agrees with others opinions, but is not liberal toward them. The superior man is always candid and at ease, the inferior man is always worried about something

Adequate preparation in any endeavor was a prerequisite for success. “ In all matters success depends upon preparation, without preparation there will always be failure. When what is to be said is previously determined, there will be no difficulty in carrying it out. When a line of conduct is previously determined there will be no occasion for vexation. When general principles are previously determined there will be no perplexity to know what to do.” One must constantly prepare himself to become a true man, and the path will

not be easy. "To the practice of archery we have something resembling the principle in a man's life. When the archer misses the center of the target, he turns round and seeks for the cause of his failure within himself." Though the path is difficult the reward is great. "A single word may spoil an affair, a single man can set the country in order."

Confucius was not one to find faults, but he did notice them

"By looking at a man's faults you know his character"

"A man who brags without shame will find difficulty in living up to his bragging."

"Do not criticize other people's faults, criticize your own."

"I select a good person and follow his example, I see a bad person and correct it in myself."

His observations of man's basic character is worth noting:

"Men are born pretty much alike, but through their habits they grow farther and farther apart from each other. "

"There are few people who can see the bad in those they like and see the good in those they dislike."

"A gentleman is ashamed that his words are better than his deeds."

"I hate those who think they are brave when they are merely unruly."

The development of a true man must take place by the proper development of all his parts.

"The true man develops his personality by means of his wealth, the unworthy man develops wealth at the expense of his personality. ". true manhood consists in realizing your true self and restoring the moral order or discipline." Having become true men one can expect the following things to happen, "The moral man can find himself in so situation in life in which he is not master of himself." "When you lead by right example who dares go astray?" And we in turn find more characteristics of a true man. "Humility is near to moral discipline, loyalty is near to sincerity of heart, simplicity of character is near to true manhood."

"To go a little too far is as bad as not going far enough." A warning by Confucius to those who began their search for true manhood.

"It matters not what you learn, but when you once learn a thing you must never give it up till you have mastered it. It matters not what you inquire into, but when you inquire into a thing you must never give up till you have thoroughly understood it. It matters not what you try to think out, but when you think out a thing you

must never give it up till you have got what you want. If one man succeeds by one effort, you must use a hundred. If by ten you must use a thousand. “

Moral man knows that the accomplishment of great things consists in doing little things well. He knows that the great efforts are produced by small causes. Therefore moral man, even when he is not doing anything is serious, and even when he does not speak is truthful.” These words are profound and now is the time to reflect for understanding them. For it is not my purpose to explain Confucius, rather to present him to you for your own explanation.

“ If you have the wisdom to perceive a truth but not the manhood to keep it you will lose it again.” Truth was the requirement of knowledge. “ Truth means the fulfillment of our self. absolute truth is indestructible, being indestructible it is eternal, being eternal it is self—existent, being self—existent it is infinite, being infinite it is vast and deep, being vast and deep it is transcendental and intelligent. It manifest itself without being seen, it produces effects without motion, it accomplishes its ends without action. “

Confucius believed in God and in the power of God. “ For God in giving life to all created things is surely bountiful to them according to their qualities. Hence the tree that is full of life He fosters and sustains, while that which is ready to fall lie cuts off and destroys. “

Knowledge was the path to true manhood.

“ To know the eternal is called insight. To know the eternal is to be liberal. To be liberal is to be without prejudice. To be without prejudice is to be comprehensive, to be comprehensive is to be great. To be great is to be like Tao (the way).”

“ Love of knowledge is akin to wisdom.”

Only after having peaceful repose can one begin to think. Only after one has learned to think can one achieve knowledge.“

“ To never take a walk in the company of three persons without finding that one of them has something to teach me.”

This knowledge should lead one toward true manhood and here are some more words on being a true man.

“ To be a real man, one merely starts out by being a good son or daughter, or a good citizen.”

“ Be gentle but dignified, austere yet not harsh, polite and completely at ease.” The measure of man is man. One need not look far for a model, ‘find it in yourself’ “

“ when a gentleman repents of his

mistakes, he makes amends by acts, and when a common man repents, he makes amends by words.”
“ Avoid four things arbitrariness of opinions, dogmatism, narrow mindedness, and egotism.”

Five hundred years before Christ Confucius said: “What you do not wish others should do to you, do not do unto them.” This is the basic truth behind all of the teachings of Confucius, and indeed the basic idea behind most religions teachings.

Confucius was the first great Oriental teacher and because of his profound influence many other teachers after his time found themselves either supporting his views explaining them, or contradicting them. One of the most notable of the actual students of Confucius was Mencius.

“He who attends to his outer self becomes small, he who attends to his greater self becomes a great man.”

“ Love only exists when it has reached everybody, it has disappeared the moment it fails to include all, when love is not pervasive, it can not be called love.”

I shall now provide numerous quotes from Oriental teachers for your reading, and I hope your understanding. Each quote is worthy of great discussion, and I can assure you that if you will pause after each one to reflect upon its truth and beauty your understanding will be greatly enhanced.

" It is easy to be rich and not be haughty, it is hard to be poor and not grumble.” Confucius.
“ There are three Cardinal virtues: faithfulness, respectfulness, and refinement.”
Tung Gun-Sun

P Seriousness is not a separate thing, it is constantly to stir up the mind, People fly through the day and never stop to collect their minds.”

“ The virtue of the ear is alertness, the virtue of the mind is love, the virtue of the eye is clearness.”
Chu—T zu

“ Love enables man to look upon others as one with himself. “ Chi Hsi

“ To be sincere, empty of self, courteous and calm is the foundation of the practice of love. “ Chi Esi

“ The purpose of learning is solely to learn to be men without ulterior motive.” Lu Hsing—Shang

One teacher I found to be of profound understanding, and intuitive insight was Wang Yang-Ming. He spoke beautifully and simply; yet with the knowledge that comes from perceiving the Truth. All of the quotes you will now read are from him.

Heaven, earth and all things are within the manifestations, use and activities of my intuitive faculty.”

“A man exists by reason of his thinking capacity; therefore, the universe and my mind are one. If I can develop my mind completely, Therefore, become identified with Heaven.”

“ Wishing to have flowers to look at, you then consider them good but the weeds evil, but should you use the weeds for medicine you would consider them good. Thus good and evil springs from the like and dislikes of your own mind.”

“ Universal love has no graduations. It regards the father, and son with the same light as it does a passerby. There is none whom he does not wish to see perfectly at peace and whom he does not wish to nourish. “

“Humility is the foundation of all virtue, pride is the chief of all vices.”

“ You are in a great many respects imperfect, how will you find time to reprove others.”

“ Truth is by nature inexhaustible. The more inquiry is made—the more minuscule will be apparent. “

One man was to have a greater influence than even Confucius. One man was to teach with such wisdom and truth that a religion formed around his words and his life. The man was Gauhatma Buddha. His teachings are truly enlightening and one can learn much by reading and understanding his truths; as one can become a better man or women by following his teachings. One does not have to believe Buddha was a God to learn from his teachings, and one does not have to worship him to profit from his wisdom. Because Buddhism and the Buddhist concept of God play such an important part in the thinking and lives of Orientals, just as the religion of Christianity influences the lives us most Westerners, I feel that it is of some importance at least to have a basic understanding of Buddha’s’ teachings. The goal of Buddhism is to be without desire: “ The sorrows of men come from their longings an desires, fear comes from these sorrows. If freedom from desire is obtained what (cause for) grief and fear will remain.”

Put on a simple basis the main structure of Buddhism consists of the Four Noble Truths which lead one to follow the Eight Fold Way to enlightenment.

The four Noble Truths:

1. the doctrine that sorrow is inseparable from sentient existence.
2. the accumulation of sorrow is caused by desire or passions.
3. the extinction of sorrow is possible.
4. the eight Fold Way leads to its extinction.

The Eight Fold Way

- I. Right belief—in acceptance of the h truths.
2. Right aspirations—for ones self and others.
3. Right speech—that harms no-one.
4. Right conduct—motivated by good will toward men.
5. Right means of lively hood—by earning ones living by honorable means.
 6. Right endeavor—or effort to direct energies toward wise ends.
 7. Right mindfulness—in choosing topics for thought.
 8. Right meditations—concentration to the point of complete absorption in mystic ecstasy.

Buddhism is a well structured religion, so let us now look at some other parts.

The 8 awakenings of the Great One:

- I. The unreality and evil of this life.
2. elimination of desire brings release.
3. the pursuit of knowledge leads to tranquility.
4. strive against lazy backsliding.
5. pondering the way gives power to convert all beings.
6. the true disciple gives lavishly to all alike.
7. let the laity leave home and desire behind, practice purity of life, and show compassion toward all beings.
8. become a world—savior, help others to enlightenment.

The Way to Salvation

- I. One must control himself by practicing the five abstinences
 - a. taking life
 - b. stealing
 - c. sex indulgences
 - d. lying
 - e. intoxicants or narcotics
2. one must hold the six sense organs free from all sensations (sight, hearing, smell, touch, taste, or thoughts so as to receive serenity unsullied by worldly thoughts.
3. one must recite the name of God daily, or mediate fixedly on him, as long as possible, without distraction or thought of merit.
4. one must repent of all sinful deeds committed in the past and refrain from evil-doing thereafter.
5. one must direct his mind to the great goal of salvation for sentient beings, wishing not only to deliver himself but all others also.

Ten Admonishment by Buddha

1. fear indulgence (of mind and body) more than robbers.
2. cultivate the abstemious life-regulate sleep, be conscientious.
3. beware of hatred—cultivate forbearance.
4. avoid arrogance—forswear contemptuousness.

5. diminish all desires for selfish profit.
6. let contentment reign, even when forced to sleep on the ground.
7. live in seclusion.
- B. strive against laziness by alert quest for knowledge.
9. concentrate you mind to obtain knowledge, avoid useless discussions.
10. diligently observe the teachings and resolve all doubts about the Four Noble Truths.

Let us quickly return to Confucius: “there is no greater disaster than not knowing contentment with what one has, no greater sin than having desire for things”

- “There is nothing more primary than rectifying the mind and making the thoughts sincere.” Oh’eng Yi
- “Meditation his nothing to do with mere sitting cross legged in contemplation It is rather acting, moving, performing deeds, seeing, bearing, thinking, and remembering. : G Buddha
- “The state of non—disturbance results in composure, composure results in enlightenment.” G. Buddha
- “If one follows the straight fold way, giving free play to sincerity, one will then come to comprehend all things, but if one uses a knowledge which calculates the personal profit of a course of action, the results are a forcible twisting of (the Way) Heaven and Earth. is it not distressing?” Chen en Yi.

We now leave Buddha and move on to perhaps the most sincere followers of meditation, the people who practice the true science of **Yoga**. “Yoga is a method for restraining the natural turbulence of thoughts. It is a step by step procedure in which the mind and body are disciplined and the soul gradually liberated.” Paramahansa Yogananda. From Yoganandas’ book, *The autobiography of a Yoga*, and from the book *The Complete Illustrated Book of Yoga*, all of our quotes will come. All passages from Yoganandas’ book are by him unless otherwise denoted, and Swarii Xrishnudevananda is the author of all passages from his book. For our purposes these men’s names shall be shortened to the initials of P.Y. and S.V. The simple words these men write can and will effect you life if one reads them with an open mind, an understanding heart, and with a desire to learn the truth. “Truth is the knowledge of your self as soul.” P. Y.

The Eight Fold Path of Yoga

- I. moral conduct.
 - a. truthfulness
 - b. non-injury to others
 - c. non-stealing
 - d. contentment and non—covetousness
2. religious observances
 - a. contentment in circumstances
 - h. self—discipline
 - c. self study - contemplation and devotion to God.
3. right posture
4. control of prana - the subtle life currents

5. withdrawal of the senses from external objects
6. concentration
7. meditation
8. super conscious

Meditation is the primary technique employed for self—realization. So let us begin our study of Yoga with some thoughts on meditation:

“ All creative scientists know that the true laboratory is the mind, where behind illusions they uncover the laws of truth.” T G Bose

“All things can be reflected in water, so the whole universe is mirrored in the lake of the cosmic mind.”
Master Mahasaya

“Mind is the wielder of muscles. The force of a hammer blow depends upon the energy applied, the power expressed by a mans bodily instrument depends upon his aggressive will and courage. The mind is enslaved by submitting to bodily dictation.” P.Y.

“ Man can overcome any limitation, because he created it by his own actions in the first place, and because he possess Spiritual resources that are not subject to planetary pressure.” T Y

“ In shallow men the fish of little thoughts cause much commotion. The Oceanic minds the Waves of inspiration make hardly a ruffle.” Hindu Scripture

“ Love God more than meditation, do not mistake the technique for the Goal,”
Nagendra Nath enlightenment

The purpose of meditation is to enlightenment One must overcome his body consciousness, his sense awareness, and destroy the illusions of good and bad, of life and death, which are caused by Maya:” the veiling power, it is cosmic illusion, the magical power in creation by which limitations and divisions are apparently present in the Immeasurable and Inseparable.” P Y It is a basic belief in both Buddhism and Yoga that there is no reality, the only reality being God, and one tends to believe in reality other than God because of Maya, or the veiling power of the mind, which hides the truth except to those who seek it diligently. Emerson wrote a revealing poem on Maya!

Illusion works impenetrable
Weaving webs innumerable
Her gay pictures never fail,
Crowd each other, veil on veil.
Charmer who will be believed,
By man who thirsts to be deceived.

The theory of Yoga is that you are not your body, you are not your mind; you are your soul or spirit, and because you are spirit you will never die, you have always been and always will be. You are part of Gods spirit and your spirit is encased in three bodies: the casual—or idea body, the subtle astral body—seat of tans

mental and emotional nature (consciousness) and the gross physical body.

“Owing to ignorance, man thinks “I am the body”, “I am Mr. so and so “, but during inquiry he comes face to face with truth that the “I” is assuredly the perceiver and the body is the perceived, as is evident from the expression “this body is mine” as “this cloth is mine”. As the cloth is mine but I am not the cloth, so also the body is mine and I am not the body. How, then can the body be the self? Again, the self is of the nature of knowledge *and* pure, while the body consists of flesh and is impure. Inquiry brings knowledge of self. I am not the mind and senses because the mind and senses are also instruments of the self. Self can control the mind and senses. Hence, they are the instruments of the self and not the “I” When I say, “my mind and senses are not functioning”, it is *just* like saying, “my car is not running.” Just as the car is “my vehicle”, so also the mind and senses are “my vehicle”, and I am not the mind and senses. Therefore, the self is the witness of the body, mind and senses, and because the self shines, the mind and senses reflect the light and appear as consciousness. The truth can be experienced only when one transcends the senses and when the mind and intellect cease to function”. SV]

Karma, the effects of past actions, by this or former lives, also referred to as the law of action and reaction, or of cause and effect, is what actually influences our daily lives. For most of our actions are the direct results of previous actions, of our karma. Karma imprisons the soul inside the body, and is the cause of every good or bad event in the lives of men. Thus Emerson was given to speak “the world looks like a mathematical equation, which turns it how you will balances itself. Every secret is told, every crime is punished, every virtue rewarded, every wrong redressed, in silence and certainty.” Your Karma will always catch you when you do wrong and reward you when you do right. Meditation provides a vehicle by which Karma may be influenced.

Beginning students of meditation should remove the impurities of the mind.

1. Nala, or selfishness, the grossest impurity. It is found in all men in various degrees and intensities, according to the degree of spiritual development of their souls; and it can be removed only through *selfless* service. Therefore every student, low or evolved, should spend some time in serving others without thought of reward before proceeding to deeper meditation.
2. The second impurity is known as Vikshepa Sakthi—or tossing of the mind. Mind becomes unsteady because of this impurity, and concentration becomes difficult. This is removed by proper breathing, devotion and chanting.
3. The subtlest of all impurities, known as Avarana Sakthi, or the veiling power of the mind. It clouds the pure Consciousness or *self*, and produces body consciousness. This is the most difficult impurity to get rid of. The Vedantic meditation and inquiry, Who am I? removes this veiling power. Only then can the self-shine of itself.

The truth must be shared with others words and the word is **AUM or OM**

AUM or the Word has three manifestations: creation, preservation, destruction. each time a man utters a word he puts into operation one of the three qualities of AUM This is the lawful reason behind the injunction of all scriptures that man should speak the truth. SV

Three fold nature of God: as Father, Son, Holy Ghost. Father is the absolute unmanifested, existing beyond vibratory creation. God the Son is the Christ Consciousness (arahma) existing within vibratory creation. The outward manifestation of the omnipresent Christ Consciousness its witness” is AUM the Word, the Holy Ghost, the invisible divine power the only doer, the sole causative and activating force that upholds all creation through vibration.: P.Y.

Just as man, impersonating a women, does not become one, so the soul, impersonating both men and women, remains unchanged. The soul is the immutable, unqualified image of God. P.Y.

There seems to be a strong Christian belief that speaking of God in personal terms, or comparing him to another name, or identity, is blasphemy. That any reference to Christ, or deep contemplation of his nature is hierarchy. That the Holy Ghost is a Christian secret to be keep by those virtuous enough to possess it and only imagined on occasion by others. Our purpose is to show other beliefs not to change yours. Our quest is God. Jesus said in St. Luke 9:50 after John had told him of a man following them and casting out devils in his name, Forbid him not, for He that is not against us is for Us.” So we invoke the blessing, of Christ in our final, search for the ultimate truth, our search for God. *Please remember that I am a CHRISTIAN, and that the entire purpose of this book is to show Oriental Philosophy, for the purpose of “enlightment” and “understanding”. I only Believe In the Divinity, Virgin Birth of Jesus, His death and resurrection, and the promise of Heaven to all whom believe in Him. And it is my sincere wish that you may come to believe so too.*

God The very name of God scares one. One does not seem to know what God really is, or even what he really does. A lot of individuals today strongly believe in the Christian concept of God, and just as many more do not. Most people want to believe in God but disagree with the Church and the hypocrisy therein. We shall not come up with any revelations that shall convert you to God, but by meditation on God and by studying your own inner self, perhaps we can understand God. God is the ultimate reality, the final answer, which when answered leaves no difference between the Knower, the Knowledge, and the Known.

Without a background a picture cannot be drawn. So also, without the help of time and space, mind cannot think. The moment you try to still the mind, time and space vanish, and come back when the mind starts moving. Therefore, in fact, the mind, time and space are one and the same. Mind cannot exist independent of time, Nor can space and time exist independent of mind, the mind, time and space are like the

three points of a triangle.

This leads us to a discussion of relativity, as taught by Einstein.

According to Einstein's theory of relativity, there is no such thing as a fixed interval of time independent of the system to which it is referred and there is no such thing as "now" independent of a system of reference.

Einstein pointed out some hitherto unsuspected properties of clocks and rods. For example, a clock attached to a moving system slows down as the system's velocity increases. A measuring rod made of wood or metal or any other material, attached to any moving system, shrinks in the direction of its motion, according to the velocity of the system.

A stationary observer will notice that a yardstick that moves at 90 percent of the velocity of light has shrunk half its length, and if the velocity of the yardstick is increased further until it attains the velocity of light, it will shrink away to nothing.. Similarly a clock attached to a moving system that moves with the velocity of light will stop completely.

Another important point to be noted is that the contraction of the rod and the slowing down of the clock are entirely relative with respect to the two systems moving with respect to each other. Thus for example, an observer in a space ship, traveling at a very light speed, notices that another space ship moving away from it has shrunk considerably, whereas he would see no shrinking of his own space ship.

Some more Einsteinian thought: time and space are relative, and derive measurement only through reference of light velocity. Mass increases with velocity, only a body whose mass is infinite could equal the velocity of light.

We discuss relativity and Einstein to try to show that time and space are not stationary and the present can not be captured, for the instant it is perceived it becomes the past, and while being considered it is the future. Hence the theory of Reality.

The senses themselves exist only by virtue of the elements they perceive. Without the objective world of the elements, the senses could not perceive whether they were in a dreaming or waking state, so for the existence of the senses the objective world is essential. In the same way, for the existence of the world the senses are essential. Is that not reasoning in a circle. The objects of dreams are real as long as the dream lasts. Those objects are no more when one wakes. In the deep—sleep state, what happens to the solid world of the waking state? Everything disappears. Thus we see that there is no reality to the world either in the waking state or in the dream state.

Vendanta defines reality as that which persists in all circumstances. That which appears as reality at one time and disappears like a mist after awhile must be an illusory phenomenon. The dreamland we call unreal because when we are awake it is not there. Just so the solid must be unreal because it also vanishes in the dream and deep—sleep states.

God is love, God is truth, God is power. For the purpose of this paper we shall alone consider God as power. "The forceful activating impulse of wrong desire is the greatest enemy to the happiness of man. Roam in the world as a lion of self—control, don't let the frogs of sense weakness kick you around. Conserve your powers. Be like a capacious ocean, absorbing quietly all the tributary rivers of the senses. P.Y. Ki—or power through mind concentration, is the true secret behind most Martial Arts. It is a power that comes from within your body, but is obtained from the power outside your body, even outside the world. Ki is the power of the universe, the very spirit of God prevailing your senses and releasing itself through your will. To learn Ki one

must first learn to concentrate, to learn to concentrate one must control his will, to control one's will one must control his senses, to control your senses one must control his mind. The mind is made strong by knowledge, knowledge comes from practice and reading, practice and reading are for understanding. Understanding comes from a desire to learn, a desire to learn is motivated by a need for fulfillment. One must start at the beginning and slowly work his way to the end. It has been our purpose to show the means to the end, not the end itself. You are what you are, but you alone decide what you are. "If you have the faith of a mustard seed you could say to this mountain, be ye removed to the sea, and it would come hence." Jesus. There is a power that creates life, and since you have life, you have the power. There is nothing you can not do, nothing you can not do, with the aid of this power. ' Prayer is a reminder to ourselves that we are helpless without God's support. No effort is complete without prayer, without a definite recognition that the best human endeavor is of no effect if it has not God's blessing behind it. It is a call to humility. It is a call to self—purification to inward search." Gandhi. No task is too great for you. "By the falling of water drops the pot is filled, the wise man becomes full of good, even if he gathers it little by little by little. PV

Returning to Einstein and the relativity of time and space with light being the only constant, and the fact that any velocity that approaches the speed of light has to have an infinite mass. The only mass we know of that can approach the speed of light is light itself, is not therefore light of infinite mass. Jesus said "I am the truth the way, and the light." He also said "the light of the body is the eye: therefore when the eye is single the whole body also is full of light." *Luke 34* If light is of infinite mass and Jesus is the light Jesus is also of infinite mass, thus explaining how he can be everywhere and in all things, If we have a body full of light we are therefore infinite mass also, but to become so we must make our eye single. Which according to Yoga thoughts or philosophy the single eye is the spiritual eye mystical eye one meditates upon in-between the space of the two sight eyes.

Reality, unreality. Truth, life. It seems that all the questions have no answer for man, but they do have an answer for spiritual man. The ultimate answer of all religions is God. God the mighty all powerful. God the ruler, the destroyer, the knower, and the known. Let us try to understand God.

If by bathing daily God could be realized
Sooner would I be a whale in the deep

If by eating roots and fruits He could be known
Gladly would I choose the form of a Goat
If the counting of Rosaries uncover Him
I would say my prayers on Mavncn's beads
If bowing before stone images unveiled Him
A flinty mountain I would humbly worship
If by drinking Milk the Lord could be imbibed
Many calves and children would know Him
If abandoning one's Wife could summon God
Would not thousands be Eunuchs
Mirabai knows that to find the Divine One
The only Indispensable is love.

Mirabai

Remember that finding God will mean the funeral of all Sorrows. Divine union is possible through self-effort, and is not dependant on theological beliefs or on the arbitrary will of a cosmic dictator. The problem, he is not easy to know, and is hard to keep.

To love both the Invisible God, repository of all Virtues and visible man, apparently possessed by none, is often baffling, but ingenuity is equal to the maze. Inner research soon exposes a unity in all human minds, the stalwart Kinship of Selfish Motives. In one sense at least the brotherhood of man stands revealed. Emerson

The universe is represented in everyone of its particle. Everything is made of one hidden stuff (atoms). The world reveals itself in a drop of dew. The true doctrine of omnipresence is that God appears with all His parts in every moss and cobweb. Emerson

In God's eyes nothing is small or large. Distinction. If "important" and "unimportant" are surely unknown to God, lest, for want of a pen the cosmos collapse every new joy is God.

Any man may win emancipation through love of God, wisdom, and performance of right action in a spirit of non-attachment. Bhagavad Gita

God is the only reality, all creation or separate existence is maya or illusion.

As soon as knowledge of the reality has sprung up, there can be no fruits of past actions to be experienced, owing to the unreality of the body, just as there can be no dream after waking. Shankara

So God is powerful. Discovering the Lord within we soon perceive him without. Ram Gospel—sleepless saint

One must have faith

Man can overcome any limitation, because he created it by his own actions in the first place, and because he possesses spiritual resources that are not subject to planetary pressure.

He who imagines his animal nature to be his only reality is cut off from divine aspirations.

If you don't invite God to become your summer guest he will not come in the winter of your life.

Mahasaya

There is but one gift man may offer in return, his love, which he is empowered to withhold or bestow.

He who vows to sacrifice all in the guest of the Divine is fit to unravel the final mysteries of life through the science of meditation.

Forget the past, the vanished life's of all men are full with many shames. Human conduct is ever unreliable until man is anchored in the Divine. Everything in future will improve if you are making a spiritual effort now; its faith will give you power, wisdom and strength.

To everything there is a purpose, and a time to every purpose under the heaven

Ecclesiastes 38

Meditation in English means to “muse, to plan, to think things over”, but the meaning is lost in the translation and from the Sanskrit the ability to think, to contemplate with a stabilized mind, an Samadhi—to put things together or union of the mediators with the object meditated upon. The characteristic of Samadhi being the ultimate goal of yogic accomplishment, but not of Zen. Some basic characteristics of Samadhi:

1. In Samadhi the yogi's mind is absorbed in perfect concentration on the object he is meditating upon, so a state of fusion, or unity, of the mediator and the object is obtained.
2. In Samadhi the yogi is always experiencing an intensely blissful sensation which is both physical and psychic. This blissfulness is far greater than any bliss which the average person has ever experienced.
3. In Samadhi the yogi invariably experiences the presence of a great ‘illumination’. This is not a vision but a clear and bright aspect of the awareness of his own consciousness, an experience almost impossible to describe. The universe seems to vanish into a great transparency and light.
4. In advanced stages of Samadhi no thought arises in the yogi's mind, not even the thought of the object originally meditated upon. Human thought is awareness in motion, while Samadhi is awareness at rest. One must have all of the above characteristics for true enlightenment.
5. The stoppage of breath is another major characteristic. For without the stoppage of breath the thought—flow will never cease its perpetual motion. This is a profound characteristic and requires the experience rather than the explanation.

There are seven major meditation practices of Mahayana Buddhism:

1. Practicing Meditation through Breathing exercises: There are two approaches to this method, the first being the easiest and safest, called “counting and following” exercises.
 - a. the first step is called “the stage of counting the breath”, and one's mind is focused on the count of each inhalation or exhalation, never both at the same time. Count from one to ten very slowly, never interrupting by a single distracting thought, or the yogi should go back and recommence at one. Through a continued practice one will become well versed at counting without distraction and the breathing will then become very subtle, light and tamed. The need for count— now diminishes and becomes even a burden, so the next step is taken.
 - b. Following the breath in and out with ease and in perfect continuity. One will now feel the air he takes in spread throughout the entire body, even to the tips of one's hair, so the mind will become calm and serene. When this experience is realized following the breath becomes also a burden and the third step is taken.
 - c. Stopping practice, occurs when the yogi completely ignores the breath and ‘stops’ his mind on the tip of the nose. He will now feel extremely tranquil and steady, and soon his body and mind will seem to have vanished into nothingness. This is a stage of perfect cessation, and the yogi should be reminded that although the experience is wonderful, one should not, as Buddha has admonished, cling to it or linger in it.
 - d. The fourth step or the Observation Practice, the yogi observes his extremely subtle breath and all the contents of his physical body, the bones, the flesh, blood, excrement etc. He will then realize that all of them are transient, momentary, and delusive—having no self—nature whatsoever. By repeatedly applying this scanning practice, the ‘eye’ of the yogi's mind will gradually open and he will see clearly the minute function of his organs and viscera, thus realizing that both physical and psychic existence are within the bounds of misery, transience, and delusion—subject to the illusory idea i.e. ego. The fifth stage is now set.
 - e. The Returning Practice. The yogi must carefully observe the meditation practices he has done so far, and he will then see that all or them are bound within a pattern of dualism, for there is always a mind that practices them and an object that is practiced upon. To relinquish this face—to—face dichotomy, and bring the mind back to its primordial state of absolute Void—whole, is the theme of the Returning practice. This state is to be entered into by contemplating the non-existent or void nature of the mind. If one realizes the mind is void by nature, then from whence could the dichotomous ‘subject and object’ come from. When this state is realized the great transcendental wisdom will suddenly blossom and one will dwell naturally and spontaneously in the primordial state. Yet, there is still another state.
 - f. The last state the ‘purity practice’ to cleanse the subtle ‘defilement— of—doing’ and to perfect the complete transcendental wisdom therein. These six stages are recommended by the Tien Tai School of Chinese

Buddhism.

2. The practicing of meditation though “suppressing or holding the breath” should not be practices without the guidance of a competent teacher, but it is the quickest and most prompt of all yogic techniques.

3. Practicing Meditation by Concentrating Ones’ Mind On a Point. It is recommended that the yogi have mastered most of the breathing exercises before they engage in this type of meditation, or he will find it very difficult and boring. To concentrate on a point outside the body, is safer but not as effective as concentrating the mind on a particular spot within the body. A specific physical experience will always be brought forth by concentrating on a specific body center. For instance the point between the eyebrows will produce the experience of ‘light’, the navel—center—that of blissfulness. The heart—center will produce the ‘illuminating—void. It is best for a blessed guru to explain concentration and the effects of the various bodily centers.

4. Practicing Meditation through Visualization.> Buddhism declared centuries ago that the human being did not see things with their eyes but rather with the mind resolving the impulses from the retina into visual pictures within the mind. One should begin by visualizing a static object or a picture outside of the body, and work his way up to visualizing a moving object circulating in a definite orbit within the body. A beginner may start by visualizing a very complex picture with all its details, the more advanced student to construct a very large picture in a very small space. In the beginning stages of visualization the exercise trains mostly the sixth consciousness (mind) and is therefore dualistic and ‘clinging—bound’ in its nature, but in the advanced stages one can come very close to the realm of the no dualistic higher consciousness.

5. Practicing meditation through Mantra Yoga—reciting or intoning of incantations or mystic words. This practice employs the yoga’s ear, with contemplation upon the words, such as OM or AUM it is the safest and easiest of meditation and is the most religious in its nature, for it is often practiced in the forms of reciting prayers, hence it fulfills the spiritual longings of the masses.

6. Practicing meditation through movement. The most direct method for this practice is the ‘still’ type of practice, but the Tai Chi movement of the Taoist yogi, San Fung Ohang, is an excellent way to practice. The movement is ingeniously devised way to bring negative and positive forces in the body into perfect harmony, thus automatically taming the mind, controlling the prana, and even bringing enlightenment. It has since become a popular gymnastic exercise, and so is considered by many to be a degeneration of the original movement.

7. Practicing meditation by absorbing one’s mind in good will, or devotional thoughts. From a spiritual point of view this is the most important type of meditation, and consists of the ‘four Unlimited Thoughts’, friendliness, compassion, sympathetic, joy, and even mindedness. The aim of this practice being twofold; One: to cultivate compassion towards all beings and Two: to reduce those barriers that have contributed so much to the misfortunes of the world, between oneself and others. -- This is considered to be the foundation for the other types of meditation. Without the spiritual preparation brought about by contemplation of these four thoughts, no meditation can hardly bear wholesome fruit, and instead may often lead one astray. This should never be neglected by those striving for Enlightenment.

8. Practicing meditation by identifying the Mind Essence. This is the ‘effortless’ meditation of Zen. A meditation without any thing to meditate upon. To rely upon the spontaneous and wondrous work of one’s own mind. This is advanced and other exercises are preparations for it. The point of this type being to recognize the Essence of Mind, and to enter the “gateless-gate”, where once entered it will become natural and spontaneous to meditate with no effort, no object, and no idea to be worked upon.

The Stages Of Meditation:

1. The first thing experienced is the mediators ever—arising distracting thoughts. One discovers that he can hardly control his thoughts for even a very short period of time. Meditation seems to have increased rather than lessened the distracting thoughts. Many beginners become disheartened and frustrated by this experience and consider the possibility of attaining enlightenment remote, and consider giving up their practice all together. The truth is that the distracting thoughts are never increased by meditation, but merely become more aware to the mediator by the practice of meditation. For only when one is meditating can he become aware of this

continuing thought flux, therefore; this should be considered a sign of progress, not of regression. The distracting thoughts may come and go in a fraction of a second, these are referred to as Impression seeds contained in the depository of the Alaya Consciousness.

The object of the mediator should be first: to recognize the action of these 'seeds', which are manifested in ones thought—flux; second: to halt the propulsive workings of the 'seeds'; and finally to transform or sublimate them into the infinite capacity of Buddha hood. Remember never to be discouraged by this ungovernable thought flow, and continue to practice.

2. now the thoughts have begun to become moderate, and the flow begins to move slowly, like the gentle ripples on a wide, calm river. Upon reaching this stage the yogi will have many unusual experiences, and will see strange visions, hear celestial sounds, smell fragrant odors, etc. Most or which are produced by the Prana (subtle life force) affecting different nerve centers. Many of these images are illusionary in nature, and one is repeatedly warned Never to pay any attention to them, or one will be mislead and go astray. It is important that one realize that since these visions may be illusionary their effect can be only as substantial as the mind is influenced.

3. If the yogi pays no attention to physical discomforts, distracting thoughts, delusory visions, or any other form of impediment, and still persists in his meditations he will assuredly reach the accomplishment of Enlightenment, or the state of Samadhi. From there he can enter the state of Prajnaparamita and strive to reach Buddha hood.

***THE THREE PILLARS OF Zen: teaching practice, and enlightenment,
Philip Kaplean Harper and Row, New York, 1960***

According to the author Zen is a religion with a unique method of body and mind training whose aim is satori, that is, Self—realization. This explanation is like saying an atomic bomb is a large explosion Since the goal is enlightenment the path is enlightening, hut dark with signposts of how to achieve this nebulous goal. For to strive with the conscious for satori is unnecessary and undesirable. Sitting, just sitting, or sitting zazen emphasizes the importance of single-mindedness, bare attention;

One day a man of the people said to Zen Master Ikkyu:
“Master will you please write for me some maxims of the highest wisdom?” Ikkyu immediately took his brush and wrote the work “Attention.”
“Is that all?” asked the man. “Will you not add something more?” Ikkyu then wrote twice running:” attention, attention.”

the man rather irritable, “I really don’t see much depth or subtlety in what you have just written.”
Then Ikkyu wrote the same word three times running: attention, attention, attention.”
Half angered the man demanded: “what does that word attention mean anyway? and Ikkyu answered gently: attention means attention.”

This shows that an ordinary man, because his mind is a checkerboard of crisscrossing reflections, opinions and prejudices, bare attention is virtually impossible his life is thus center not in reality itself but in his ideas of it. I will almost exactly use the author’s words in these descriptions and I am only trying to preserve material from a large book into some relative and important facts for my future reference.

The three methods of sitting involve various concentration ideas. The first being counting the inhalations and exhalations of your breath. This steadies the bodily functions, quieting discursive thoughts and strengthens concentration. This should be done till concentration is clear and the count is not lost. The next is following the inhalations and exhalations of the breath

A Zen master strives to achieve instantaneous thought, “because it is instantaneous no artificiality, conceptualization, or dualistic ideas could ever arise from it.”

Zen thoughts, or Roams, may often be considered senseless and mysterious, but one should always remember that there is something very deep behind them. So with these confusing and discordant definitions of Zen, we shall begin our study, and I can assure you that you will be more confused at the end, but you will know more.

Zen is often considered ungraspable and indefinite, yet there are three reasons for this:

1. The Ultimate Pragna-truth, that Zen tries to illustrate is, itself, ungraspable and indefinable in nature.
2. The main object of Zen teaching is to bring individuals to Enlightenment by the quickest and most direct route, and as each disciple is different in disposition, capacity and state of advancement, the Zen master must give his instruction in different forms and ways to make his Zen both practical and effective.
3. Zen is an art, and as a great art it refuses to follow any set form, pattern or system in expressing itself. (i.e.—note the ever changing face of music and oil painting as they arrive to express themselves~.)

There are many examples of various Koans to be found in the book and most require lengthy pages for explanations, and then it is like explaining a joke and as in the explaining of a joke the humor is lost, so in explaining the truth expressed in a Koan the truth is changed. Remember the “sole aim of Zen is to enable one to understand, realize, and perfect one's own mind.

The nature of the mind is Self-awareness, ‘to be self-aware means to be aware of the results of the play of consciousness, or to be conscious of the impressions received or the images captured by the consciousnesses. To be consciousness of this play is an absolute, pure experience, in which there is no subject ‘knower’ or object ‘known’, the knower and the known having coalesced into one entity of ‘pure feeling’. Self-awareness~ is not the function of knowing, but the knowing itself in its most intrinsic form. The man who realizes self-awareness

feels that who is me is not more the obedient servant of blind impulse, but his own master.' Once this self-awareness has been cultivated and retained one will experience the illuminations

The mind of Buddha is like water that is calm, deep, and crystal clear, and upon which the "moon of truth" reflects fully and perfectly. The mind of the ordinary man, on the other hand, is like murky water, constantly being churned by the gales of delusive thought and no longer able to reflect the moon of truths. The moon none the less shines steadily upon the waves, but as the waters are roiled we are unable to see its reflection. Thus we lead lives that are frustrating and meaningless

Sitting ZEN

I. sit upon a mat around three feet square on top of this place a small circular cushion sit in full—lotus, or modified lotus, rest the right hand in the lap, palm upward and place the left hand palm upward on top of the right palm. lightly touch the tips of the thumbs to each other so to form a flattened circle The right side of the body is the active pole, the left passive, so place the left foot and hand over the right., bend forward to thrust the butt out, then slowly back to an erect posture. the head is straight so that if you looked from the side, your ears should be in a line with your shoulders and the tip of your nose in line with your navel, the tip of the tongue should lightly touch the back of the upper teeth. keep the eyes open, to avoid a dull and dreamy state, and the mouth closed. Take about three deep breaths, exhaling slowly, quietly bend the body first as far as it will go to the right then left, with large arch to begin with then smaller until the trunk naturally comes to rest at center rest by counting the inhalations and exhalations., Do not let your mind be distracted or in Pursuit of any thought, let random thoughts arise and vanish they will do

no deal with them and do not try to expel them, but concentrate on counting the inhalations and exhalations., do not arise as abruptly, but begin by rocking from side to side, into large circles the rise and do Kinhin, a walking form of Zen. with the elbows at right angles and right thumb inside covered by the left palm concentrating all the time you walk.

One will begin to see strange sights and hear strange sounds some of which will be pleasing, some fearful, but never be tempted into thinking that these phenomena are real or that the visions themselves have any meaning, for to see a vision of Buddha does not mean that you are any nearer to become one yourself, any more than a dream of being a millionaire means that you are any richer when you awake. So there is no reason for elation, and similarly, whatever horrible monsters may appear to you, there is no cause for alarm.

The three aims of zazen.

1. development of the power of concentration
2. satori—awakening
3. 3.Actualizationon of the Supreme Way in our daily lives.

The parable of Enyadatta

Enyadatta was a beautiful maiden who enjoyed nothing more than gazing at herself in the mirror each morning. One day when she looked into her mirror she found no head reflected there. Why we do not know, but at any rate, the shock was to great the she became frantic, rushing around demanding to know

who had taken her head. "Who has my head" where is my head? I shall die if I don't find it." she cried. Through everyone told her., Don't be silly, your head is on your shoulders where it has always been, but she refused to believe it, "No, it isn't. No, it isn't. somebody must have taken it." she shouted, continuing her frenzied search, at length her friends, believing her mad, dragged her home and tied her to a pillar to prevent her harming herself. Slowly her close friends persuaded her that she had always had her head, and gradually she came to half—believe it. Her subconscious mind began to accept the fact that perhaps she was deluded in thinking she had lost her head. Then suddenly one of her friends gave her a terrific clout on the head, upon which, in pain and shock, she yelled "ouch." "that's your head. There it is." her friend exclaimed, and immediately Enyadatta saw that she had deluded herself into thinking she has lost her head when in fact she had always had it. When this happened she was so elated that she rushed around exclaiming: "on, I've got it. I have my head after all. I'm so happy After her joy had subsided she recovered from her half mad state.

"Zen is a mental and physical equilibrium, and results in inner harmony growing into serenity and happiness which fills is the whole body with a feeling of supreme bliss like the refreshing coolness of a spring that penetrates the entire water of a mountain lake" by Lama *Govinda*

Zazen is not to be confused with meditation, for meditation involves at least fixing ones mind on an idea or an object. In some types of Buddhist meditation one may concentrate on elementary shapes, or his own created image of a Buddha, or meditate on such abstract qualities as living, kindness or compassion. Zazen required that the mind is freed from bondage to all thought that forms, visions, objects and imaginations, however sacred or elevating, and brought to a state of

absolute emptiness from which a one it may one day perceive its own true nature, or the nature of the universe. Dogen wrote: “to learn the Way of the Buddha is to learn about oneself. To learn about oneself is to forget oneself. To forget oneself is to experience the world as pure object. To experience the world as pure object is to let fall one’s own body and mind and the soul of body and mind.

We must not lose sight of the fact however, that zazen is more than just a means to enlightenment or a technique for sustaining and enlarging, it but is the Actualization of our True—nature.

Nangaki replied: “If you were driving a car and it didn’t move, would you ship the cart or whip the ox?”

Sitting zazen does not bestow Buddha hood, it Uncovers a Buddha—nature which has always existed.

Points on listening to the teacher, by Yastani- One you should listen with your eyes open and upon him, listen with your whole being, for bearing is too shallow. Second, each person should listen to those lectures as if they were given to him alone, for when two people listen each feels only half-responsible, and the same goes for a group.

Koans are so phrased that they deliberately throw sand into our eyes to force us to open our Minds eye and see the world and everything in it without distortion. While all are basically different all are the same in one import; that the world is one interdependent Whole and that each disparate one of us is that Whole. To help ‘to find the fundamental truths of’ the Koan a Zen novice is instructed to focus his mind constantly at the bottom of’ his Hara the space between the navel and the pelvis, and to radiate all mental and bodily activities from that region., With the body mind's

equilibrium centered in the hara, gradually a seat consciousness a focus of vital energy is established there which influences the entire organism.

Laina Govinda writes; While according to Western conceptions the brain is the exclusive seat of consciousness, yoga experience shows that our brain consciousness is only one among a number of possible forms of consciousness, and that these according to their function and nature, can be localized or centered and various organs of the body.. These organs' which collect, transform and distribute the forces flowing through them, are called charkas, or centers of force. from them radiate secondary streams of psychic force, comparable to the spokes of a wheel, the ribs of an umbrella,, or the petal of a lotus. In other words these charkas re the points in which psychic These and bodily functions merge into each other or penetrate each other They are the focal points in which cosmic and psychic energies crystallize into bodily qualities, and in which bodily qualities are dissolved or transmuted and into psychic forces. Some of the characteristics of' one who centers is center of' gravity below the navel, is a relaxing of' tensions arising from the habitual hunching of the shoulders, straining of the neck and squeezing of the stomach. The body is felt the be more and more in unity. The proliferation of random ideas is diminished and the attainment of one—pointed ness accelerated, since a plethora of blood from the head is drawn down to the abdomen, cooling the brain and soothing the autonomic nervous system. One find more mental and emotional anal stability, one is not easily disturbed, and is able to act quickly and decisively in an emergency owing to the fact that his mind, anchored in his ham, does not waver. Narrow and egocentric thinking is superseded by a broadness of outlook and a magnanimity of spirit. In short it is thinking which sees things steadily and whole. Buddha

stated of the religious life does not depend on the dogma that the world is eternal or not eternal, is infinite or finite, that the soul and the body are identical or different, or the dogma that the can't not exists or does not exist after death... It profits not, nor has it to do with the fundamental of religion, nor does it tend to absence of passion to supreme wisdom, and Nirvana.”

What is the Buddha -nature briefly the nature of everything as such that it can become Buddha So you may inquire as to the whereabouts of this Buddha-nature You may tend to equate it with conscience, which everyone, even the wicked , is presumed to possess. You will never understand the truth of ~3uddhanaute so long as you harbor such a specious view. The patriarch Dogen interpreted this expression to mean that which is intrinsic to all beings is Buddha—nature, and not that all sentient being have something called the Buddha-nature. Thus in his blew there is only Buddha—nature, noting else. What is the substance of this Buddha—Nature. Ku, ku is not mere emptiness, it is that which is living, dynamic, devoid of mass unfixed beyond individuality or personality the matrix of all phenomena, the fundamental principle or doctrine or Philosophy of Buddhism The world-unfixed, devoid of mass, beyond individuality or personally is outside the realm of imagination Accordingly, the true substance of things, that is their Buddha—nature is inconceivable and inscrutable since everything imagined partakes of form or color, whatever one imagines to be Buddha nature must of necessity be unreal. For that which can be conceived is but a picture of Buddha nature, not Buddha-nature itself., but while it is beyond Chi conception and imagination, because we ourselves are intrinsically Buddha-nature, it is possible for us to waken to it, through the experience of enlightenment.

enlightenment therefore is all. Buddha nature has the quality of infinite adaptability, if one falls into poverty, live that way without grumbling, then 'our poverty will not be a burden to you. , or If your are rich live with your riches.

Zen can never come to enlightenment through inference, cognition, or conceptualization. Cease cling to all thought—forms. This is the central point of the practice, particularly do not make the mistake of thinking enlightenment must be this or that.

The 10 Bulls

The Story Of A Martial Artist's Search For Understanding

TAKEN FROM THE ANCIENT ZEN TEACHINGS, WITH
A MODERN INTERPRETATION BY DR. TED GAMBORDELLA, AND
NEW DRAWINGS BY SENSEI KEITH YATES.

Most martial artists are aware that the origins of their arts come from the Zen monks, but few are aware of the still very relevant relationships between these ancient teachings and the modern martial artists. It has been said that a picture is worth a thousand words, and surely the Japanese and Chinese are the masters of painting, so that these thousand words become a million. The skill and understanding of Oriental artists allow the viewer to complete much of the detail in his mind and thus allows more involvement and greater understanding of the idea that the picture or drawing is representing.

"The Ten Bulls" is a very famous, although obscure, group of drawings which were originally wood carvings from ancient Zen teachings. The drawings are symbolic of a man's search to understand himself and reach enlightenment. The search may be for understanding one's religion, or one's life, or one's work, or one's martial art. The ancient drawings reflect this search that everyone is going through in modern-day life.

This new interpretation is composed from new drawings by the modern master artist Keith Yates, who has been in the arts for twelve years and has obtained his fourth-degree black belt in taekwondo. The explanations are written by Dr. Ted Gambordella, fourth-degree black belt in jiu jitsu and author of four books on the martial arts and athletics. The poems with the drawings are from the Zen text of another century and time, but still relevant to today's martial artist.

To more fully appreciate these drawings, you should try to imagine that you are viewing them with a great master explaining them to you in the privacy of his dojo. Late in the night after a vigorous workout, the two of you sit in the candlelight, as the master explains the secrets of "The Ten Bulls."

"My son," the master begins, "The meanings of these drawings have been kept secret to all but those the great teachers have chosen to continue the arts. Yet the secret has always been in full view to even the most awkward of beginning students.

"When I was training with my master years ago, I often wondered about these mysterious drawings on the wall of the dojo, but being a humble student I would never ask the master to explain them to me, for I knew that when he felt I was ready, he would tell me the meaning of these strange and beautiful drawings. After many years of hard training and devotion to the arts, one day the master called me to stay after class, and then in the silence and privacy of his room he shared with me the meaning of the drawings, through his eyes, for the first time.

"It was a time I shall never forget, and it is now that time for you. Remember, my son, the ages of men are not determined by their years but by their works. Your work in the martial arts has allowed you to come to a point of understanding that these drawings will help you to see."

With those words the master begins the explanation, and the drawings seem to come alive with his words. His voice and his understanding touch the very heart of the student as he speaks.

"My son, the first drawing is called 'Searching for the Ox' — please remember, the ox is symbolic and represents the searcher himself. This is when the student first begins to search for a school and a teacher with whom to practice the arts. A man will drift endlessly from school to school unless he first begins to understand himself. But there are so many schools and so many arts, and he is lost in the wilderness, not knowing which direction to turn or path to follow. It is the fortunate student who finds a teacher who will direct him rather than just train him, for the first look at understanding is critical to the student's future progress."

Alone in the wilderness, lost in the jungle, the boy is
searching, searching!
The swelling waters, the faraway mountains, and the
unending path;

Exhausted and in despair, he knows not where to go.
He only hears the evening ciddas singing in the maple-
woods.



"The second drawing is called 'Seeing the Traces.' Here the student has begun his training and begins to see that there is something more to the arts than just fighting and exercises. With this first glimpse of understanding, he sees traces of his true self. It is the fortunate student who finds a teacher to train him in such a way that he does not become frustrated with the arts or disappointed in his efforts and stop his search."

By the stream and under the trees, scattered are the
traces of the lost
The sweet-scented grasses are growing there — did he
find the way?
However remote over the hills and far away the beast may
wander,
His nose reached the heavens and none can conceal it.



"The third drawing is called 'Seeing the Ox.' Here the student has been in training for awhile, and now begins to understand more of himself and the arts. At this point it is said he has seen the traces and gotten an idea of the true beauty and meaning of the arts. This is a critical point for the relationship between the master and the student, for the student will want to run, thinking that the end of his desires is close at hand. It is the wise teacher who is aware of his importance, and controls the student's activity in such a manner and direction that he does not become lost

or misdirected in his enthusiasm."

On a yonder branch perches a nightingale cheerfully
singing.
The sun is warm, and soothing breeze blows, on the bank
the willows are green;
The Ox is there all by himself, nowhere is he to him
himself;
The splendid head decorated with stately horns — what
painter can reproduce them?



"The fourth drawing is called 'Catching the Ox.' Here the student is deeply involved in his training and finds at times things are quite difficult. The ox is constantly at battle with him, and the student and the art are separated by the problems and concerns of the world, so a tight reign must be held by the student and the teacher to prevent the separation of the two, so that they do not become one again. Here the teacher must show understanding and firmness, but the student alone must hold the reins."

With the energy of his whole being, the boy has at last
taken hold of the ox;

But how wild his will, how ungovernable his power;
At times he struts up a plateau,
When lo! He is lost again in a misty unpenetrable
mountain pass.



"The fifth drawing is called 'Herding the Ox.' Now the student has begun to truly understand and develop his art, although he is not yet its master. His moves are relaxed and artistic, and his classes enjoyable but still work. Very few students reach this point, and fewer still go farther. At this time many students may leave the dojo and master to train somewhere else, for they miss the challenge of the battles with the ox. It is the wise teacher who reminds the student that there is much more to learn and practice, and he has only mastered the fundamentals and now he is ready to play the game."

The boy is not to separate himself with his whip and tether,
Lest the animal should wander away into a world of defilements,
When the ox is properly tended to he will grow pure and docile;
Without a chain, nothing binding, he will by himself follow the oxherder.



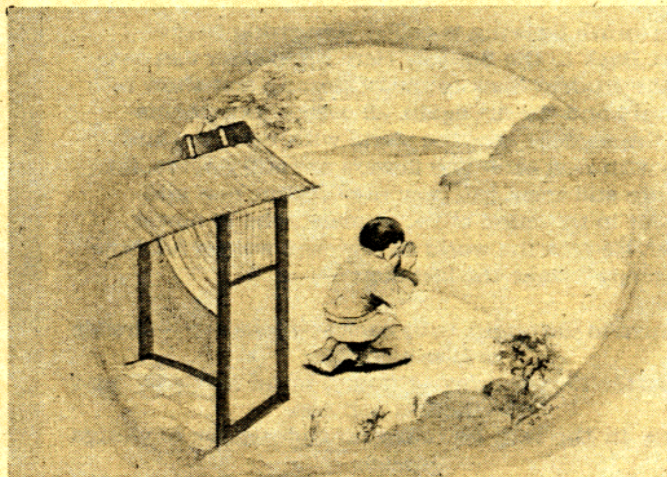
"The sixth drawing is called 'Coming Home on the Ox's Back.' Here the student has progressed to becoming a teacher, and to the casual observer the student is now quite an artist. There is no difference between the movement of the ox and the man. Is the man riding the ox or the ox riding the man? Here the master must begin to work with the student to train him in the deeper understandings of the art and to begin to teach him the mental aspects of the arts so he may find his true self."

Riding on the animal, he leisurely winds his way home;
Enveloped in the evening mists, how tunelessly the flute vanishes away;
Singing a ditty, beating time, his heart is filled with a joy indescribable
That he is now one of those who knows, need it be told?



"The seventh drawing is called 'The Ox Forgotten Leaving the Man Alone.' Here the student begins to question his very existence as a man, and the art, although it is not forgotten, becomes less important as the student searches within himself for a deeper understanding about life and his existence. The ox is forgotten and the man spends much time in meditation and reflection. Here the master must watch to see that the student does not become lost with his meditation, and must work with him to keep his progress going to the next step."

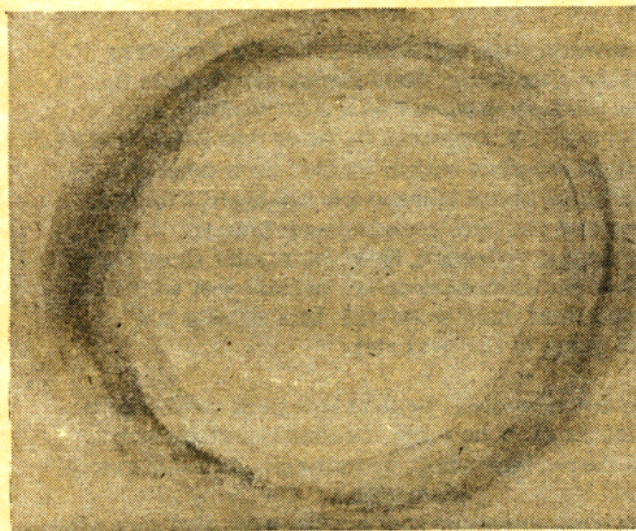
Riding on the animal, he is at last back in his home.
Where lo! the ox is no more, the man alone sits serenely.
Though the red sun is high up in the sky, he is still quietly dreaming,
Under a straw-thatched roof are his whip and rope idly lying.



"The eighth drawing is called 'The Ox and the Man Both out of Sight.' Here all confusion is gone and serenity prevails. All questions are answered, and the teacher is no longer required. Here the man is in his own world; his own understanding prevails. A state of Nirvana, or self-understanding (enlightenment), has been reached. But the teacher must not let the student stop here, lest he become like a priest and spend his life in meditation and prayers, endlessly chasing this enlightenment experience. With the gentlest of touches the master now prods his student to the next step."

All is empty — the whip, the rope, the man, and the ox:
Who can ever survey the vastness of heaven?
Over the furnace burning ablaze, not a flake of snow can
fall:

When this state obtains, manifest is the spirit of the
ancient master.



"The ninth drawing is called 'Returning to the Origin, Back to the Source.' Here the master can now take the student back to the beginning and show him the world and the art again, all over — except this time, the student sees the world with new eyes and hears with new ears. The flowers are still flowers, the trees are still trees, but now they appear new and different to the mind of the student, who is now a master. He sees the world as new and wonderful. Now he is ready to take the last step.

To return to the origin, to be back at the source — already
a false step this!
Far better it is to stay at home, blind and deaf, and
without much ado;
Sitting in the hut, he takes no cognizance of things
outside,
Behold the streams flowing — whither nobody knows;
and the flowers vividly red — for whom are they?



"The last drawing is called 'Entering the City with Bliss Bestowing Hands.' Here the student is now the master and begins to take his art and his understandings to the men and women of the world. With his heart and his patience and love, he teaches other students who begin their search for their understanding, as he did so many years ago. There have been only a few men to reach this point, and they are as easily identified as the colors of the sunset by those who can see the sky.

Barechested and barefooted, he comes out into the
marketplace,

Daubed with mud and ashes, how broadly he smiles,
There is no need for the miraculous power of the gods.
For he touches and lo! The dead trees are in full bloom.



Here are some Original Drawings of the 10 Bulls done by my student in 1974 at Louisiana State University.



1 SEARCHING FOR THE OX

THE PAST HAS NEVER GONE AWAY,
AND WHAT IS THE USE OF SEARCHING
FOR HIM? THE REASON WHY THE OX-
HERD IS NOT ON INTIMATE TERMS WITH
HIM IS BECAUSE THE OWNERD HIMSELF
HAS VIOLATED HIS OWN INMOST NATURE.
THE BEAST IS LOST, FOR THE OWNERD
HIMSELF HAS BEEN LED OUT OF THE
WAY THROUGH HIS DELUDING SENSES.
HIS HOME IS RECEDING FARTHER
AWAY FROM HIM, AND BYWAYS AND
CROSSWAYS ARE EVER CONFUSED.
DESIRE FOR GAIN AND FEAR OF LOSS
BURN LIKE FIRE; IDEAS OF RIGHT
AND WRONG SHOOT UP LIKE A PHALANX.

ALONE IN THE WILDERNESS, LOST IN THE
JUNGLE, THE BOY IS SEARCHING, SEARCHING!
THE SWELLING WATERS, THE FAR-AWAY
MOUNTAINS, AND THE UNENDING PATH;
EXHAUSTED AND IN DESPAIR, HE KNOWS NOT
WHERE TO GO,
HE ONLY HEARS THE EVENING CICADAS
SINGING IN THE MAPLE-WOODS.



II

SEEING THE TRACES

BY THE AID OF THE SUTRAS AND BY INQUIRING INTO THE DOCTRINES, HE HAS COME TO UNDERSTAND SOMETHING, HE HAS FOUND THE TRACES. HE NOW KNOWS THAT VESSELS, HOWEVER VARIED, ARE ALL OF GOLD, AND THAT THE OBJECTIVE WORLD IS A REFLECTION OF THE SELF. YET, HE IS UNABLE TO DISTINGUISH WHAT IS GOOD FROM WHAT IS NOT, HIS MIND IS STILL CONFUSED AS TO TRUTH AND FALSEHOOD. AS HE HAS NOT YET ENTERED THE GATE, HE IS PROVISIONALLY SAID TO HAVE NOTICED THE TRACES.

BY THE STREAM AND UNDER THE TREES, SCATTERED ARE THE TRACES OF THE LOST; THE SWEET-SCENTED GRASSES ARE GROWING THICK—DID HE FIND THE WAY? HOWEVER REMOTE OVER THE HILLS AND FAR AWAY THE BEAST MAY WANDEK, HIS NOSE REACHED THE HEAVENS AND NONE CAN CONCEAL IT.



III SEEING THE OX

THE BOY FINDS THE WAY BY THE SOUND HE HEARS; HE SEES THEREBY INTO THE ORIGIN OF THINGS, AND ALL HIS SENSES ARE IN HARMONIOUS ORDER. IN ALL HIS ACTIVITIES, IT IS MANIFESTLY PRESENT. IT IS LIKE THE SALT IN WATER AND THE GLUE IN COLOUR. (IT IS THERE THOUGH NOT DISTINGUISHABLE AS AN INDIVIDUAL ENTITY.) WHEN THE EYE IS PROPERLY DIRECTED, HE WILL FIND THAT IT IS NO OTHER THAN HIMSELF.

ON A YONDER BRANCH PERCHES A NIGHTINGALE CHEERFULLY SINGING;
THE SUN IS WAST, AND A SOOTHING CRIZZ-
BLON, ON THE BANK THE WILLOWS ARE
GREEN;
THE OX IS THERE ALL BY HIMSELF,
NONHERE IS HE TO HIDE HIMSELF;
THE SLENDRII HEAD DECORATED WITH
STATELY HORNS — WHAT PAINTER CAN
REPRODUCE HIM?



IV

CATCHING THE OX

LONG LOST IN THE WILLFULNESS, THE BOY HAS AT LAST FOUND THE OX AND HIS HANDS ARE ON HIM, BUT, OWING TO THE OVERWHELMING PRESSURE OF THE OUTSIDE WORLD, THE OX IS HARD TO KEEP UNDER CONTROL. HE CONSTANTLY LONGS FOR THE OLD SWEET-SCENTED FIELD. THE WILD NATURE IS STILL UNRULY, AND ALTOGETHER REFUSES TO BE BROKEN. IF THE OXHERD WISHES TO SEE THE OX COMPLETELY IN HARMONY WITH HIMSELF, HE HAS SURELY TO USE THE WHIP FREELY.

WITH THE ENERGY OF HIS WHOLE BEING, THE BOY HAS AT LAST TAKEN HOLD OF THE OX:

BUT NOW WILD HIS WILL, NOW UNGOVERNABLE HIS POWER!

AT TIMES HE STRUTS UP A PLATEAU, WHEN LO! HE IS LOST AGAIN IN A MISTY UNPENETRABLE MOUNTAIN-PASS.



V HERDING THE OX

WHEN A THOUGHT MOVES, ANOTHER
FOLLOWS, AND THEN ANOTHER — AN
ENDLESS TRAIN OF THOUGHTS IS THUS
AWAKENED. THROUGH ENLIGHTENMENT
ALL THIS TURNS INTO TRUTH; BUT
FALSEHOOD ASSERTS ITSELF WHEN
CONFUSION PREVAILS. THINGS OPPRESS
US NOT BECAUSE OF AN OBJECTIVE
WORLD, BUT BECAUSE OF A SELF-
DECEIVING MIND. DO NOT LET THE
NOSE-STRING LOOSE, HOLD IT TIGHT,
AND ALLOW NO VACILLATION.

THE BOY IS NOT TO SEPARATE HIM-
SELF WITH HIS WHIP AND TETHER,
LEST THE ANIMAL SHOULD WANDE
AWAY INTO A WORLD OF DEPLEMENTS;
WHEN THE OX IS PROPERLY TENDED
TO, HE WILL GROW PURE AND COOLE;
WITHOUT A CHAIN, NOTHING BINDING, HE
WILL BY HIMSELF FOLLOW THE OXHERD.



VI

COMING HOME ON THE OX'S BACK

THE STRUGGLE IS OVER; THE MAN IS NO MORE CONCERNED WITH GAIN AND LOSS. HE HITS A RUSTIC TUNE OF THE WOOD-MAN, HE SINGS SIMPLE SONGS OF THE VILLAGE-BOY. SEATING HIMSELF ON THE OX'S BACK, HIS EYES ARE FIXED ON THINGS NOT OF THE EARTH, EARTHLY. EVEN IF HE IS CALLED, HE WILL NOT TURN HIS HEAD; HOWEVER ENTICED, HE WILL NO MORE BE KEPT BACK.

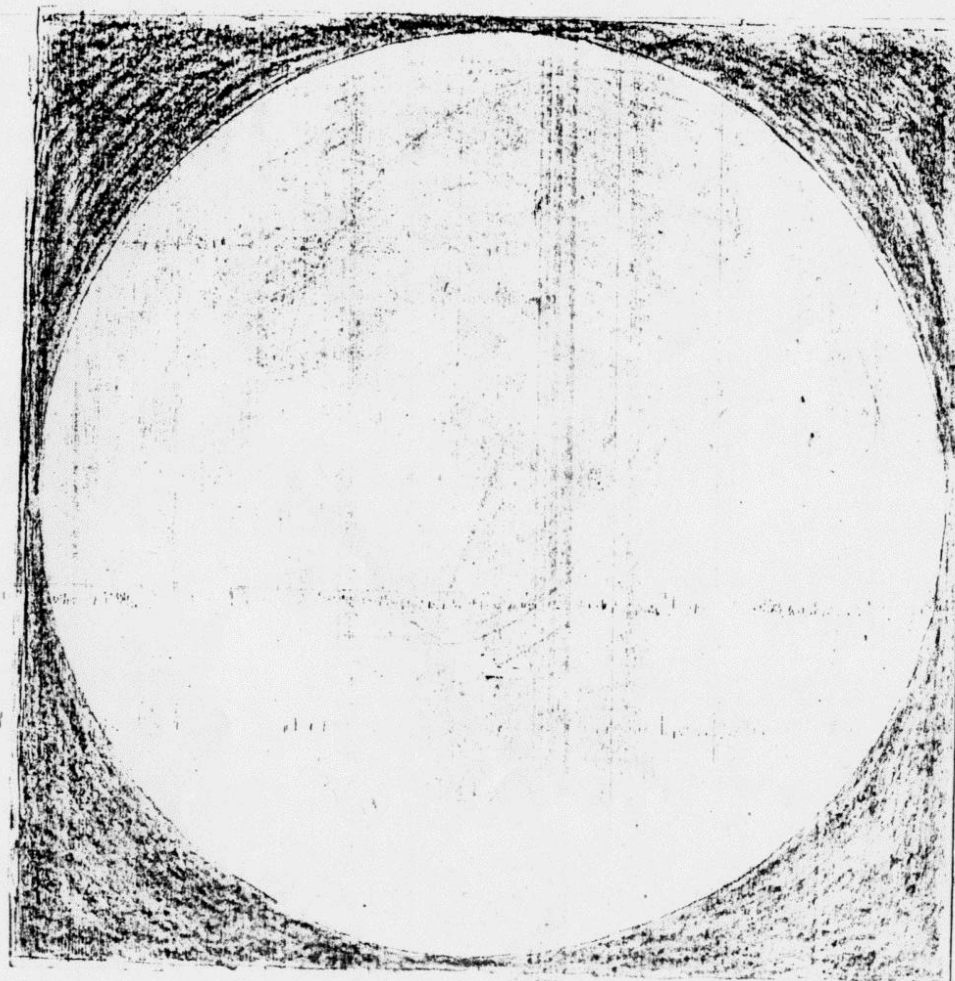
RIDING ON THE ANIMAL, HE LEISURELY WENDS HIS WAY HOME; ENVELOPED IN THE EVENING MIST, HOW TUNEFULLY THE FLUTE VANISHES AWAY! SINGING A DITTY, BEATING TIME, HIS HEART IS FILLED WITH A JOY INCALCULABLE! THAT HE IS NOW ONE OF THOSE WHO KNOW, NEED IT BE TOLD?



VII
THE OX FORGOTTEN, LEAVING THE
MAN ALONE

THE DHARMA ARE ONE AND THE OX
IS SYMBOLIC. WHEN YOU KNOW THAT WHAT
YOU NEED IS NOT THE ENAMEL OR SET-
NET BUT THE HARE OR FISH, IT IS LIKE
GOLD SEPARATED FROM THE CROSS, IT IS
LIKE THE MOON RISING OUT OF THE
CLOUDS. THE ONE RAY OF LIGHT SERENE
AND PENETRATING SHINES EVEN BEFORE
DAYS OF CREATION.

RIDING ON THE ANIMAL, HE IS AT LAST
BACK IN HIS HOME,
WHERE LO! THE OX IS NO MORE; THE
MAN ALONE SITS SERENELY.
THOUGH THE RED SUN IS HIGH UP IN
THE SKY, HE IS STILL QUIETLY
DREAMING,
UNDER A STRAW-THATCHED ROOF ARE
HIS WHIP AND ROPE IDLY LYING.



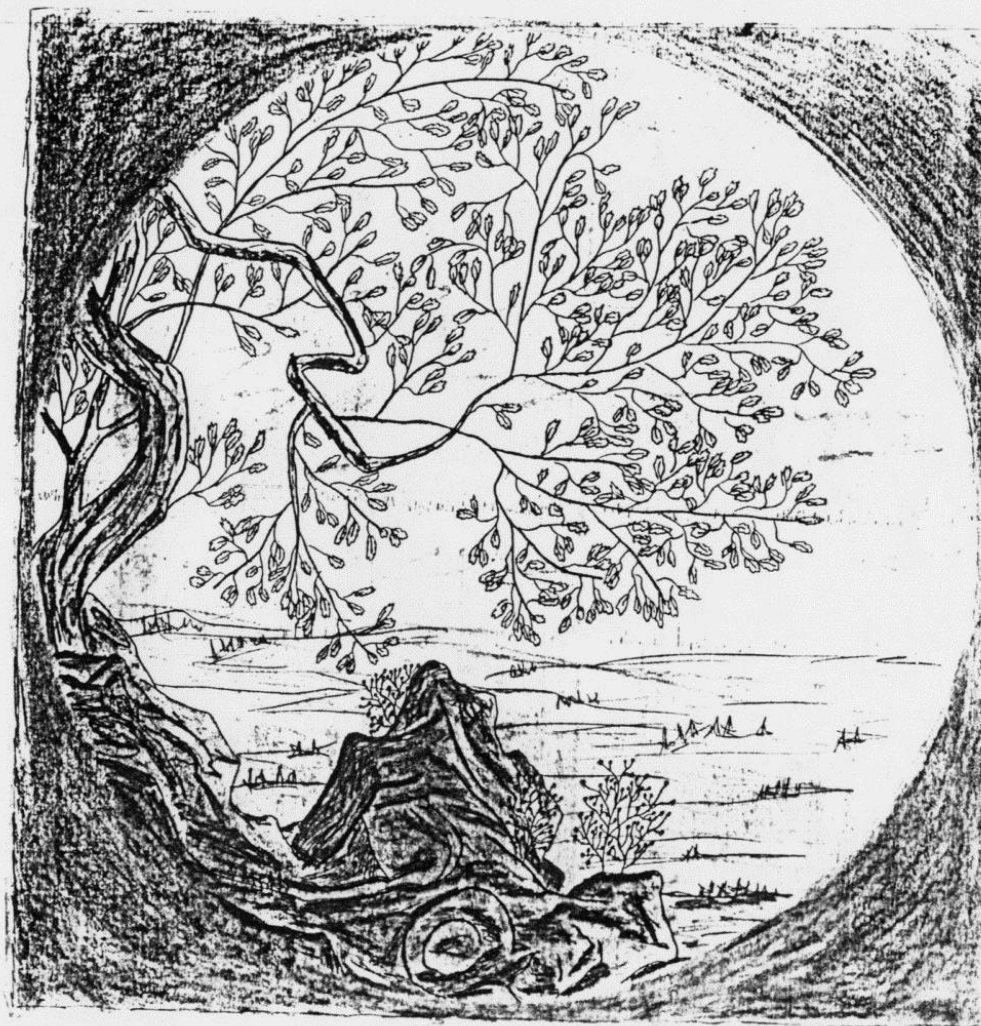
VIII

THE OX AND THE MAN BOTH GONE
OUT OF SIGHT

ALL CONFUSION IS SET ASIDE, AND
SERENITY ALONE PREVAILS; EVEN THE
IDEA OF HOLINESS DOES NOT OBTAIN.
HE DOES NOT LINGER ABOUT WHERE THE
BUDDHA IS, AND AS TO WHERE THERE
IS NO BUDDHA HE SPEEDILY PASSES BY.
WHEN THERE EXISTS NO FORM OF DUALISM,
EVEN A THOUSAND-EYED ONE FAILS
TO DETECT A LOOP-HOLE. A HOLINESS
BEFORE WHICH BIRDS OFFER FLOWERS
IS BUT A PARCE.

ALL IS EMPTY - THE WHIP, THE ROPE,
THE MAN, AND THE OX:
WHO CAN EVER SURVEY THE VASTNESS
OF HEAVEN?

OVER THE FURNACE BURNING ABLAZE,
NOT A FLAKE OF SNOW CAN FALL:
WHEN THIS STATE OF THINGS OBTAINS,
MANIFEST IS THE SPIRIT OF THE
ANCIENT MASTER.



IX

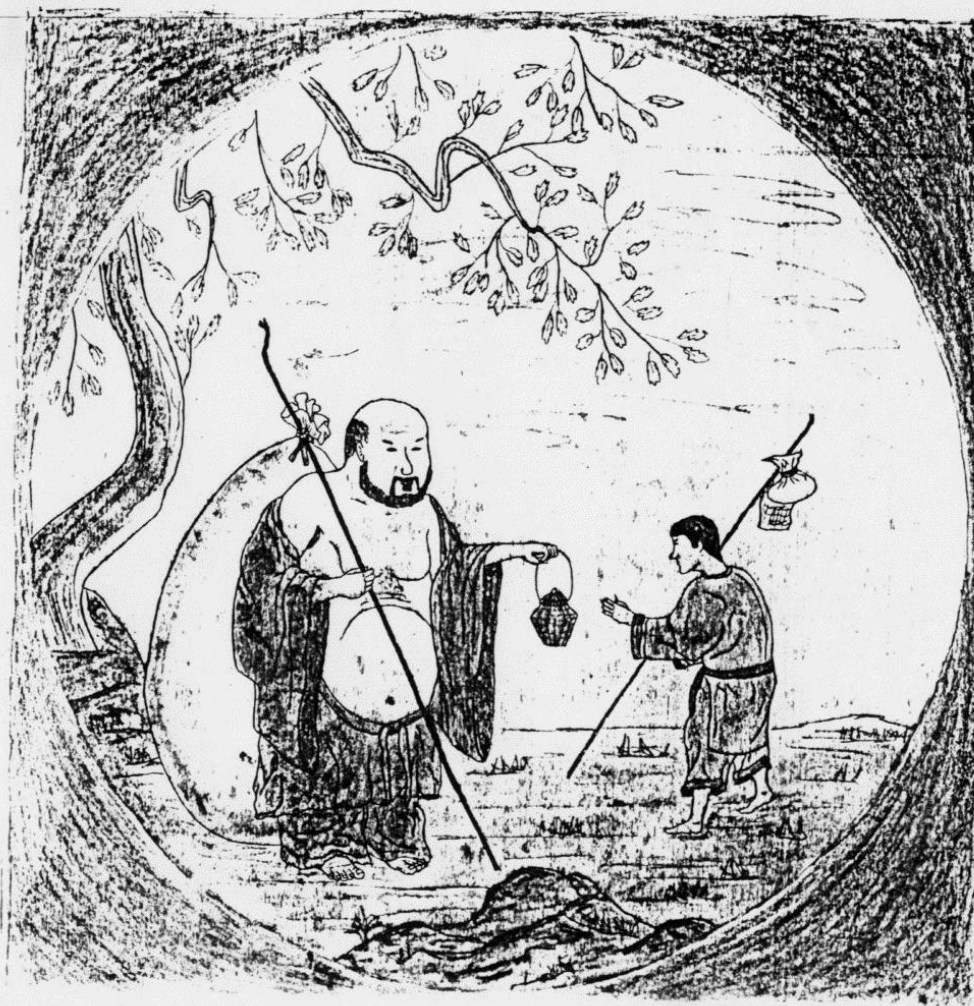
RETURNING TO THE ORIGIN, BACK TO
THE SOURCE

FROM THE VERY BEGINNING, PURE AND
IMMACULATE, THE MAN HAS NEVER BEEN
AFFECTED BY DEFILEMENT. HE WATCHES
THE GROWTH OF THINGS, WHILE HIMSELF
ABIDING IN THE IMMOVABLE SERENITY
OF NON-ASSERTION. HE DOES NOT IDENTIFY
HIMSELF WITH THE MAYA-LIKE
TRANSFORMATIONS (THAT ARE GOING ON
ABOUT HIM), NOR HAS HE ANY USE OF
HIMSELF (WHICH IS ARTIFICIALITY). THE
WATERS ARE BLUE, THE MOUNTAINS
ARE GREEN; SITTING ALONE, HE OBSERVES
THINGS UNDERGOING CHANGES.

TO RETURN TO THE ORIGIN, TO BE
BACK AT THE SOURCE — ALREADY
A FALSE STEP THIS!

FAR BETTER IT IS TO STAY AT HOME,
BLIND AND DEAF, AND WITHOUT MUCH
ADD;

SITTING IN THE HUT, HE TAKES NO
COGNISANCE OF THINGS OUTSIDE,
BEHOLD THE STREAMS FLOWING —
WHETHER NOBODY KNOWS; AND THE
FLOWERS VIVIDLY RED — FOR WHOM
ARE THEY?



X
ENTERING THE CITY WITH BLISS
BESTOWING HANDS

HIS THATCHED COTTAGE GATE IS CLOSED,
AND EVEN THE WISEST KNOW HIM NOT.
NO GLIMPSES OF HIS INNER LIFE ARE
TO BE CAUGHT; FOR HE GOES ON HIS OWN
WAY WITHOUT FOLLOWING THE STEPS OF
THE ANCIENT SAGES. CARRYING A Gourd
HE GOES OUT INTO THE MARKET, LEANING
AGAINST A STAFF HE COMES HOME.
HE IS FOUND IN COMPANY WITH WINE-
BIBBERS AND BUTCHERS, HE AND THEY
ARE ALL CONVERTED INTO BUDDHAS.

BARE-CHESTED AND BARE-FOOTED,
HE COMES OUT INTO THE MARKET-
PLACE;

OWDED WITH MUD AND ASHES, HOW
BROADLY HE SMILES!

THERE IS NO NEED FOR THE MIRAC-
ULOUS POWER OF THE GODS,
FOR HE TOUCHES, AND LO! THE DEAD
TREES ARE IN FULL BLOOM.